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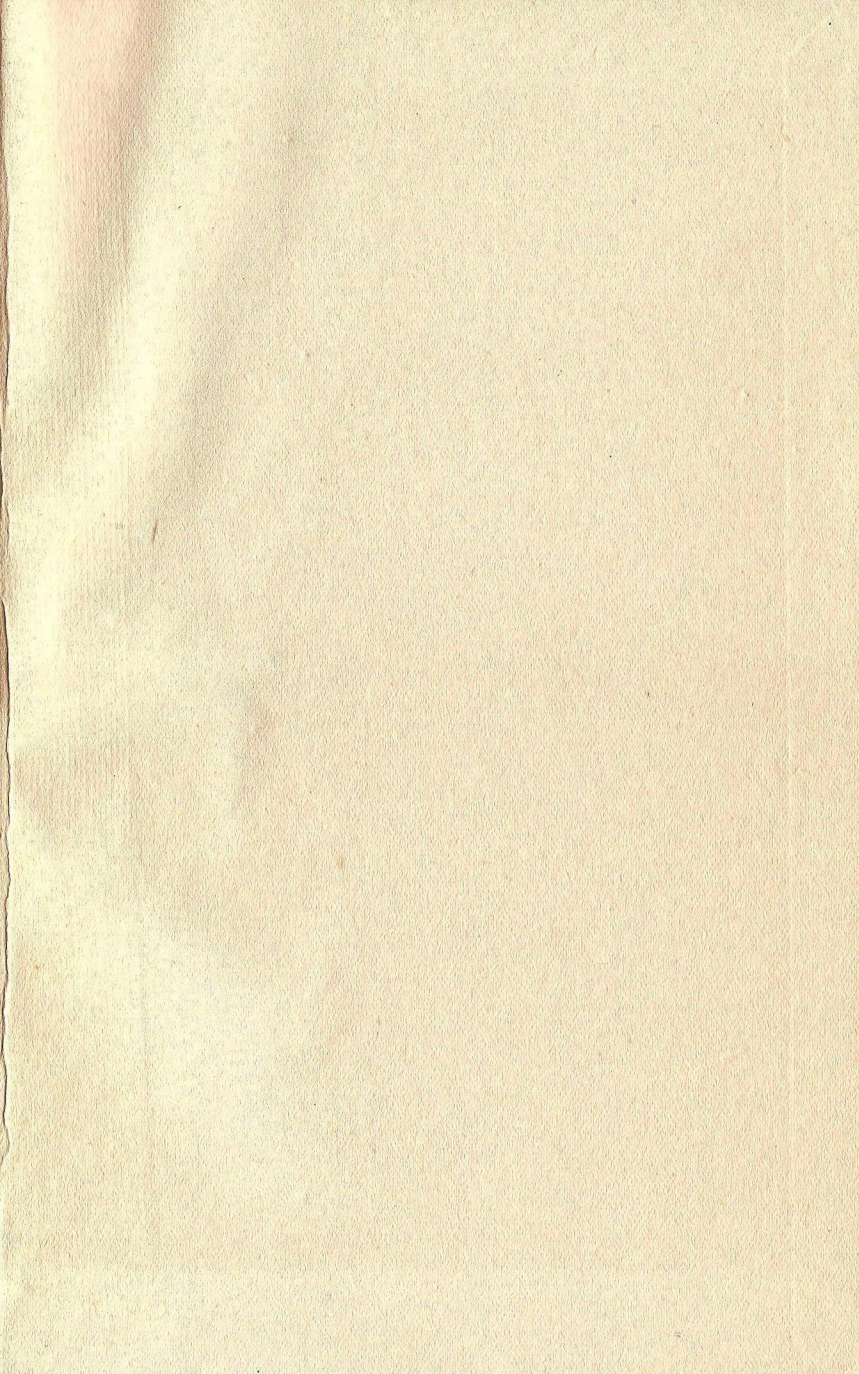
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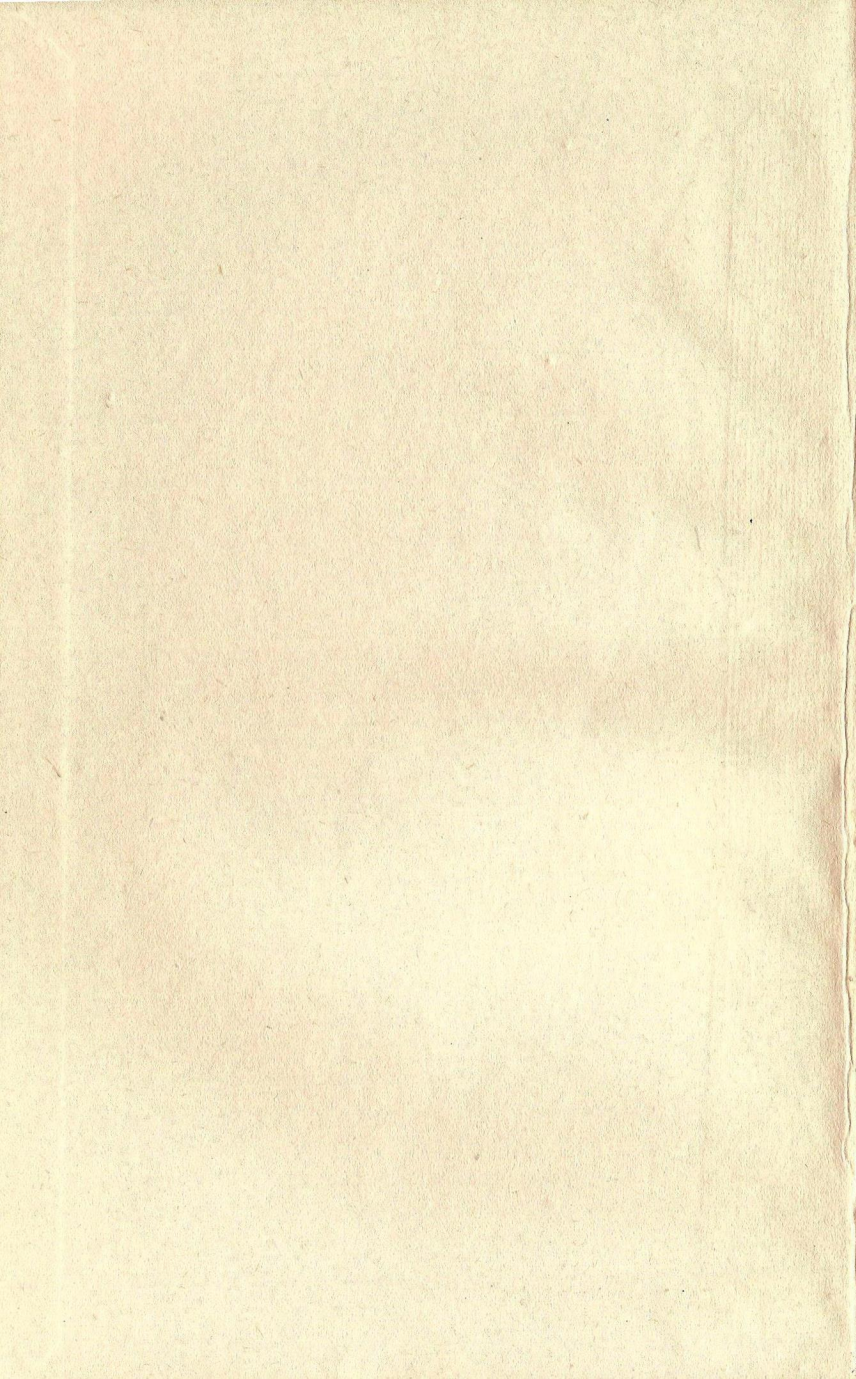
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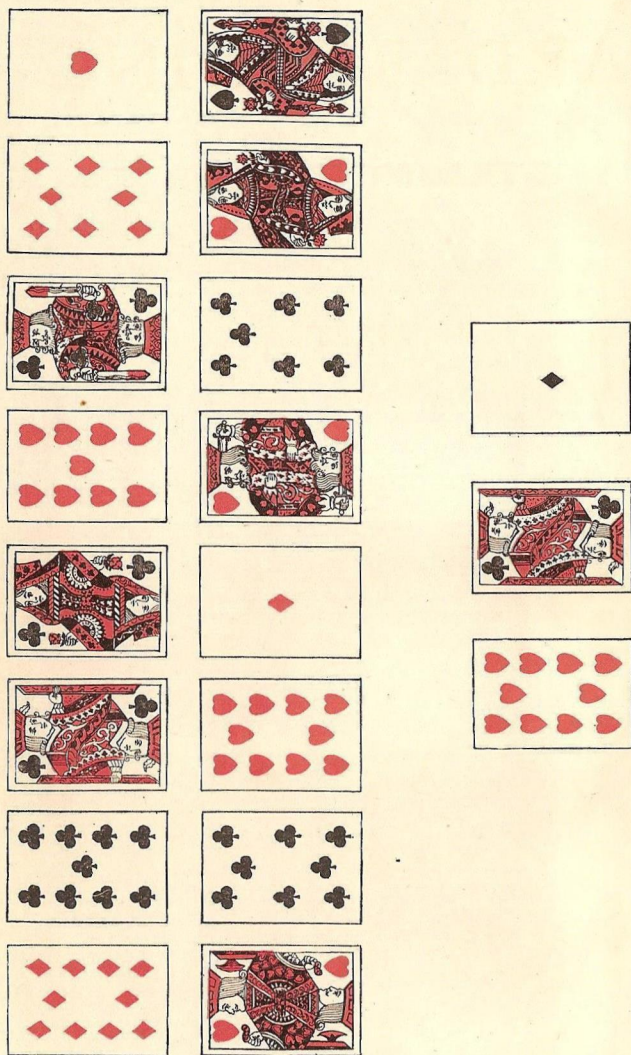


PLATE I. (Frontispiece.)

CARD - READING

A PRACTICAL GUIDE

By MINETTA

WITH INTRODUCTION BY "SEPHARIAL"

WITH FOUR PLATES AND NUMEROUS DIAGRAMS

THIRD IMPRESSION

LONDON
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PREFACE

IN the following pages I have tried to communicate all that is essential to a thorough understanding and practical test of Cartomancy. I have thought it advisable to keep to those methods which, in my experience, have proved the most satisfactory, and which, at the same time, are easy to follow. The free use of illustrations and diagrams in connection with the text will no doubt make everything conspicuously clear to all my readers. In dealing with the Tarot, I have availed myself of material which is perhaps better presented, and certainly more generously treated, in other works, particularly that by Mr. A. E. Waite, to whom my acknowledgment is due. At the same time I have been able to introduce one or two features of the Tarot which are traditional among Kubalists and not hitherto incorporated in any book.

That the book will be found both useful and entertaining is my whole wish.

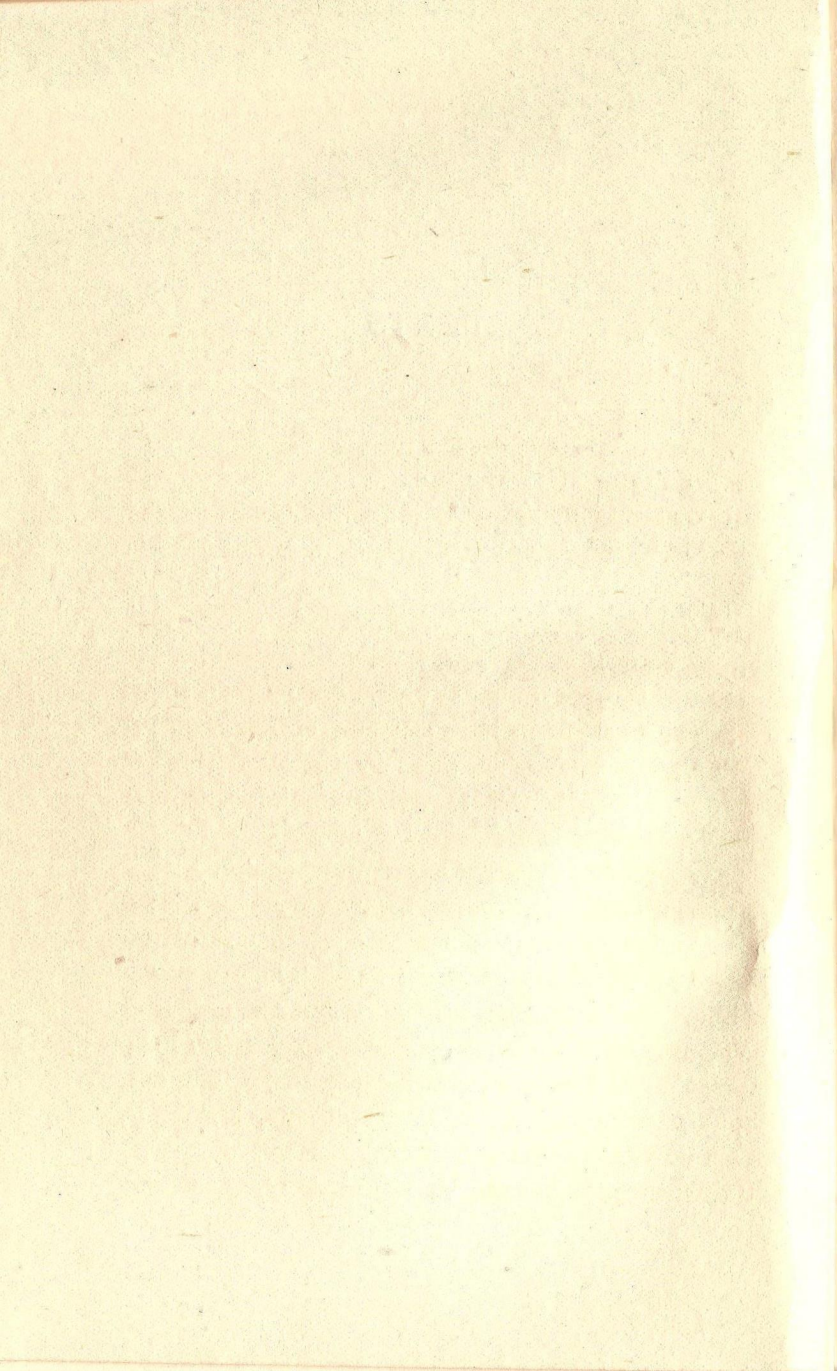
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CARD-READING

INTRODUCTION

THE idea that there can be no natural basis for the scientific examination of Cartomancy is one that is liable to instant dissipation at the hands of an experienced Cartomante. For if it be a fact that events not within the apprehension of normal faculty are accurately predicted by this means of divination, then we have to include the fact in the category of things natural, since it is by the exercise of a natural, although perhaps supernormal, faculty that the Cartomante is enabled to vaticinate.

Now, it is undoubtedly the fact that such prediction is possible, and it has been certified on many occasions. The author of this manual was on one occasion tested by Mr. Holt Schooling, the well-known statistician, who was then collecting information and evidence for the purpose of publication. "Being little versed in mathematics and comparative values, and quite without interest in such subjects, I had not even made acquaintance with the name of my visitor. But when he explained his object to me, I at once

consented to undergo a test of my powers. In effect I told him much that was past and something of the future, both aspects of his life being totally unknown to me. Finally, I told him four things which I affirmed would happen within the next forty-eight hours. He maintained an impassive attitude until the end of the experiment, when he informed me that so far as the past was concerned, and also in regard to his present relations, my reading had been surprisingly accurate, but as to the events in the future he would be able to speak certainly when he wrote his article for *Pearson's Magazine*." Thus far Minetta.

The report by Mr. Holt Schooling is found in the May (1897) issue of that Journal, as follows:

"Later Minetta proceeded to tell me four things which would happen to me within a week or so. Well, these four things did happen within a week or so. A facer, I admit. So far as each of these near events admitted of calculation by the method of probability, I have computed the respective chance of each of the four events happening within a week or so to be 50 to 1 against, 13 to 1 against, 50 to 1 against, 25 to 1 against. These estimates of the respective chances of the events happening within the time stated are, I believe, rather under than over the true degree of probability. Working out the odds against this quadruple event coming off, I find them to be 946,763 to 1. Rather long odds to pull through. I do not attempt to explain this, but I think it fair to state the facts."

The fact that Mr. Holt Schooling remained sceptical as to the validity of the art of prognostication by this means, only shows that he is extremely difficult to convince, or, alternatively, that he has no faith in statistics, and that figures prove nothing at all. Yet the fact remains that in regard to the average man at least three-fourths of his mental outfit has been taken over bodily on trust, and the residue of his mind-content is an incidental overgrowth or deposit due to the circumstance of mental habit.

Modern experimental psychology has so far enlarged our ideas as to what is possible as regards what is improbable, that we have little difficulty in producing a reasonable argument in support of the validity of prognostication by this and other means. It consists in the demonstration of what is called the automatic faculty acting in connection with the subliminal consciousness, or that submerged part of the mental continent which is related to psychic function. What this *psyche* is that functions to the prediction of events which neither reason nor calculation can compass, has not been clearly defined by psychologists. But it is universally admitted that in it resides the consciousness of things in latency, the knowledge of events that are veridical although unremembered by the individual, or yet in the womb of the future. From all the evidence collected in connection with experiments in various forms of divination, in psychometry, crystal-gazing, carto-

mancy, geomancy, and other forms of the exercise of the automatic faculty, it would appear that there is a certain submerged stratum of the mind which is related to what is called the *anima mundi* or World-Soul, in which are stored up not only all past events as memory deposits, but also all future events as things *in posse*. Possibly the subconscious hemisphere of the mind is sunk in this universal medium, or is in intimate connection with it, so that psychic changes taking place in the diviner operate in it to produce the liberation of latent impressions which rise into the region of the attentive or external mind as definite impressions, bubbles which well up from the unknown depths of the soul and burst upon the surface. The idea may appear fanciful, but I think it more logical and more permissible to elaborate a theory in regard to the facts of psychology than to deny those facts in face of experience.

Many years of experience in the art of Cartomancy has convinced me that wherever the faculty exists it is a more or less constant quantity, and its efficient exercise can be relied upon to give consistently accurate results. On the face of it there is nothing improbable in the idea that the cards may be used in conjunction with an intuitive faculty when once we have decided that each card shall have a definite meaning. We use this method of communication between individuals, as in the case of printed books where the letters are so many signals carrying a definite value, their combinations making other more

complex symbols which import a meaning in the form of words which denote things, actions, states, and qualities. By such signals we provoke thought and convey definite impressions. If this can be done between persons, why should not cards or other means of signalling be used to convey intelligence from the subconscious and intuitive part of us to the region of our waking or normal consciousness, and that by the use of the automatic faculty?

But whatever view we may take with regard to the causation or process of Cartomancy, the fact remains that it is a veridical art, and after eliminating all those incidents which enter into the complex of our daily lives as commonplace events, there remains a host of unexpected and remarkable incidents which are accurately foretold by this means, and which are altogether too numerous and circumstantial to be allowed in the category of fortuitous forecasts. For these, as facts of constant experience, psychological science has to find a reason. That this faculty of Cartomancy, in common with other methods of divination, must eventually find a place in every consistent scheme of thought is obvious to those who have taken the trouble to verify the facts for themselves. If it be deemed beneath the dignity of scientific researchers to examine and decide upon the subject of Cartomancy, then it must surely be derogatory for them to countenance dowsing, crystal-gazing, and other forms of psychic faculty which have quite recently engaged their attention. The

facts of psychology are ultimately of more importance to the human race than those of either chemistry or astronomy, which are both highly endowed sciences and well served by the highest scientific faculty.

In the present work the simple facts are set out in a manner which will enable anybody possessing the faculty of intuitive synthesis to make direct and reliable predictions. That, doubtless, is all that is expected in a popular exposition of Cartomancy, and I think it will be found both entertaining to the ordinary reader and of considerable interest to those engaged in psychic research.

SEPHARIAL.

CHAPTER I

PRELIMINARIES

CARTOMANCY has this reputation to its credit, that, whereas it was in existence 3,000 years before Christ, it still persists, and is, perhaps, more in vogue to-day than ever before, because of the recrudescence of interest in psychic phenomena, and all that tends to establish the fact of the exercise in certain individuals of a supernormal faculty.

In ancient China, the Emperors, presiding over the destinies of a vast populace, consulted the oracles and diviners before embarking on any new enterprise. They regulated their administration according to the agreement or disagreement of the exterior council and the forecasts of the interior diviners. They used to engrave copper and silver discs with designs of similar import to those in modern use. The Hebrews engraved plates of gold and copper with the symbols of the Tarot, and these were afterwards copied and interpreted by the Kabbalists, such as Simeon ben Jochai, Rosenrath, L'Abbé Constant (Eliphas Levi), and others. The tradition has been preserved through the ages during forty centuries, showing at

least that in the estimation of certain persons, who had made a study of the matter, the art of Cartomancy was worthy of preservation.

Beginners who wish to excel in the art of fortune-telling, which is, of course, the popular expression of this subject, must not be discouraged by preliminary failures. One does not learn a foreign language in a day or a month, nor even to read one's own language with facility under several months of constant study. So why should we expect proficiency in a universal language of symbolism without study and practice? Nothing that is worth having at all, nor any subject that is worth study, can be mastered without some difficulty.

A prevalent cause of disappointment is that tyros in the art expect all their predictions to be fulfilled in a day, or, at most, in a few days. The law of causation forbids any such precipitant realization of events. Time is the womb of Nature, from which events are born, and of the three factors—time, place, and circumstance—the former is the most difficult to predict. The reason is obvious. All events that are subject to prediction stand in the same present relations to one another in the consciousness of the Seer. There is no past or future. The events predicted are in the same category as events that are present.

Another prevalent mistake of inexperienced persons is one that arises out of the foregoing: It is that of connecting all events that are indicated by the cards

with the particular set of circumstances then in existence. In many cases they refer to an entirely different environment. Seer and Consultant should read and interpret in perfect dispassion, and without regard to any special associations with persons, times, places, and circumstances. Just take the facts as they present themselves, and do not seek to fit them in with things as you now know them. This is the only means of getting at the unbiassed truth.

Test subjects may be found in the results of trials, contests, etc., in which one of the interested parties is the Consultant. I have often been tested this way, and have never failed, but I have often been laughed at and asked if I have read the evidence or seen the papers. All the evidence I have wanted has been in the cards before me.

There are many things that are not "in the cards" which are nevertheless imported to the reading by a very definite impression of the mind of the Cartomante at the time of making a prediction, and in some subtle way the impression is doubtless conveyed by the cards, without, however, being in any sense conspicuous. Particularly is this the case with regard to the time element, and the best advice I can give to the student is that such impressions should be voiced and included as part of the interpretation. They are most generally right, in some cases surprisingly so, and they doubtless have their origin in the intuitive faculty. The following extract

from a letter will show that the time-sense can be relied upon when it is vividly connected with an event shown by the cards :

“ *December 10, 1895.*

“ . . . By-the-by, those cards of yours are wonderful. When you were here last time you were good enough to tell Mr. — his fortune. You said that he would have a billet offered him, which he would do well to accept, and that in all probability he would be on the seas within three weeks. The very next day he was surprised at having a billet offered him, and in a fortnight's time he sails off. Several things you told me have happened. Of course, we all swear by your prophecies.”

It would be a matter of some interest to psychologists if it could be shown that the success of predictions depended entirely on the degree of expectancy in the mind of the Consultant, or that events within the consciousness of the latter were alone those which formed the subject of successful prediction. Such, however, is not the case. Scepticism is no barrier to correct prognosis. Events outside the range of conscious anticipation are those which are most frequent and certainly most remarkable. Here is a case in point :

“ LINCOLN'S INN FIELDS,

“ *June 14, 1895.*

“ . . . You have made me a believer in the future being foretold by cards. I am sorry I did not

follow your advice about that speculation ; I lost heavily, as you said I should. Will you see if I am going to be successful in the case I am defending ? I won't tell you anything about it, but shall await your reply with interest. . . ."

This gentleman was a great sceptic, but it is seen that the verdict of the cards was entirely contrary to his own hopes and beliefs as implied in his speculation, and quite obviously they were more accurate than his own judgment.

When the Consultant shuffles the cards preliminary to their being laid out by the Cartomante, he should keep his mind a blank and let the automatic part of his mind have full play. Let him rid his mind of all preconceptions as to what he expects to be told or desires to know. He should just shuffle the cards and talk about the weather or other superficial subject not relevant to his main purpose of consultation. This will serve for all practical purposes.

Those who believe in the latent powers of the human soul may say as fervently as they can while shuffling the cards: "I believe in the power of my own soul to divine the future. I desire to know the truth concerning it. I engage to be guided by whatsoever it may reveal."

THE PACK.

The complete pack of cards contains fifty-two, divided into four suits, but for purposes of divina-

tion the Bézique pack of thirty-two cards only is required.

In the ancient Tarot pack there were seventy-eight cards, consisting of four suits of fourteen cards each and twenty-two Arcana. These latter were only interpreted to initiates. They are said to have been devised to represent the ten, seven, and three grades of initiation, ending in success or failure. The Knights of the four suits were attended each by their Jacks, and these with the Tens, Kings, and Queens, etc., made up the fourteen cards to each suit. Later the Jacks and Knights were merged in one, so that we now have only fifty-two cards in the pack. These are divided into four suits, which are alternately red and black—namely,

Diamonds, Clubs, Hearts, Spades.

They have certain correspondences which may be found interesting and at times useful. They are as follows:

TIME.

Spring	Diamonds	Morning
Summer	Clubs	Noon
Autumn	Hearts	Evening
Winter	Spades	Night.

AGES.

Youth	Diamonds	Rise
Manhood	Clubs	Culmination
Maturity	Hearts	Decline
Senility	Spades	End.

STATES.

Hope	Diamonds	Will
Attainment	Clubs	Thought
Enjoyment	Hearts	Feeling
Abandonment	Spades	Sense.

The fifty-two cards have a correspondence with the fifty-two weeks of the year, and the four suits with the four seasons each of thirteen weeks.

For the purpose of the present demonstration only thirty-two cards are used, the Twos, Threes, Fours, Fives, and Sixes of each suit being rejected. We may now consider the values attaching to the four suits and the significance of each of the cards therein. This is the alphabet of Cartomancy, and no reading can take place without a proficient knowledge of it.

CHAPTER II

VALUES OF SUITS AND CARDS

It has been said that in Cartomancy it is permissible to attach any meaning whatsoever to any of the cards or suits so long as you hold by that significance consistently. To this statement there is an overwhelming objection, which should be stated before we go further. Certainly it is true concerning any symbol whatsoever that it has no other significance than that which we import to it, and the symbolism of colours, stars, planets, flowers, stones, etc., has been discoursed upon times without number. But always it will be found that no significance can attach to a symbol unless there exists in the mind of the reader a definite idea connected with that symbol. One could not say with any true regard to the symbolism of things that one was as black as snow or as pliable as a rock.

The snow universally stands as a symbol for whiteness, purity, and the rock for hardness and rigidity. These are their natural qualities, and they have their correspondences in human character. It is in their relations to human character that they get their

symbolical values. Similarly the suit of Diamonds, which is the briefed form of the sword or dagger (glaive), cannot at any time be consistently used as significant of anything but incisiveness, sharpness, celerity, so far as human character is concerned. Clubs, because they are the batons of the traditional Cartomancy, have associations with power, force of mind, authority and stability.

What is usually referred to as the Law of Correspondence has not yet had full definition at the hands of writers on the subject, for it has not been clearly shown by what means forms and colours come to have certain definite meanings. Probably it will be found on close analysis that there are definite laws of thought imposed upon us by the fact of our being, and therefore it is impossible for us to mistake the natural significance of things.

But the final argument lies in experiment, and if an expert Cartomante watches another who is merely a tyro in the laying out and interpretation of the cards, it will soon appear that incorrect readings are not fulfilled, that obvious combinations pointing to definite events are passed over without notice and yet are fulfilled, and that finally the significance of the cards is fully borne out by the course of events, although unperceived or wrongly interpreted by the inexperienced reader. This clearly proves that the subconscious mind, working through the automatic faculty, expresses itself more fully than is generally recognized, and that it observes a system of sym-

bolism which has a fixed value irrespective of our conscious efforts to understand and interpret this symbolism. The subject is deeply psychological, and probably should not find a place in a book of this nature, but I have ventured to introduce it for the purpose in hand—that of indicating my belief in the fixed traditional values of the cards. In this scheme we find the following

VALUES OF SUITS.

Diamonds—Things that are hazardous and precarious, dominated chiefly by surrounding cards. Finance, speed, celerity.

Clubs—Success, position, authority, good luck, business.

Hearts—Domestic affairs, the affections and appetites, peace and plenty.

Spades—Misfortunes, distance, darkness, termination, undoing.

COMBINATIONS.

Diamonds and Hearts together augur success, ardour, zeal.

Diamonds and Clubs show business success, large transactions, and prosperity.

Diamonds and Spades are dangerous, accidental, and sometimes fatal.

Clubs and hearts show sincerity, constancy, fidelity, requited affections, a well-regulated life, and kindly-disposed nature.

Clubs and Spades denote despondency, delays, things remote and hard to be got at, thwartings and losses.

Spades and Hearts denote corrupt affections, immorality, unfortunate alliances, disappointment, remorse.

SIGNIFICATORS.

The Queens are used for all women of marriageable age according to their colouring.

The Kings are used for men of mature years, according to their colouring.

Knives or Jacks are used for junior males.

Infants are shown by the Five of Diamonds, which also will indicate a pet that is not human.

Wives take the colouring of their husbands, as a Club man consulting would take the Queen of Clubs for his wife should he be married.

In this category—Diamonds denote very fair red-haired, flaxen, or white-haired persons, and also widows of fair complexion. In certain combinations they denote royalty, and in others servants.

Clubs indicate persons who are neither fair nor very dark, but between colours.

Hearts denote persons of fair complexion, brown hair, and blue eyes.

Spades indicate such as are very dark in complexion, with dark hair and brown eyes.

The characters indicated by the suits are generally as follows, but attendant cards will greatly modify the indications, and should be noted :

Spades show deceitful and crafty persons, melancholy minds, despondent and misanthropic, lacking vitality and joyousness.

Clubs denote persons of constancy, reliability, in-

tegrity, generally intellectual, or following pursuits that are mental.

Diamonds indicate light, superficial, buoyant, vivacious minds, very fickle and uncertain, hardly to be depended upon, yet often inspiring to others.

Hearts denote persons of affectionate disposition, home-loving and genial, fond of entertaining, given to hospitality, sympathetic, and sometimes weak and pliable.

Cartomantes who are not yet expert or gifted with clairvoyant perception should mark such cards as are the same both ways, such as the Nines and Eights and Tens of each suit, as their meanings are changed when reversed.

Knives in a general way are indicative of the thoughts of the Kings and Queens of the same suit. But also they have the following significations: Clubs, students and scholars; Diamonds, soldiers; Hearts, lovers; Spades, traitors.

The significance of the various suits and Court Cards should be thoroughly learned before going further. The following significations of the other cards of each suit can then be noted and committed to memory.

CLUBS.

<i>Right.</i>	<i>Reversed.</i>
Ace — Letters, papers, luck, riches.	Delayed letters, unpleasant communications.
Ten — A journey, good fortune.	Going across water.

Right.

Reversed.

Nine—A will or legacy. Troubled journeys, delays.

Eight — Affection of a Club man. A good friend or ally. Papers and documents.

Seven — Victory, attainment. Financial worries.

The King reversed shows that he is worried and perplexed.

The Queen reversed denotes some set-back and disappointment.

HEARTS.

Right.

Reversed.

Ace—A house. A love-letter. A change of residence.

Ten — Great affection, happiness. Corrects bad cards. Birth, change.

Nine—Wish Card, success. Desires fulfilled. Love.

Eight—Love and marriage. New clothes. Furniture. Jealousy of men.

Seven—Inconstancy. A small success. Jealousy of women.

The King reversed shows a fickle man.

The Queen reversed denotes a revengeful woman.

The Knave is without sex, and denotes always a lover or one beloved. The closest friend of the Consultant.

CARD-READING

SPADES.

<i>Right.</i>	<i>Reversed.</i>
Ace—Business. A high building.	Death, annoyance.
Ten — Distance, across water. Voyages.	Sickness, trouble, mourning.
Nine—Failure, loss, undoing.	Death.
Eight—Night, illness.	Deceit, plots, immorality.
Seven—Determination, a change.	Accident, upset.
The King reversed shows an enemy.	
The Queen reversed shows plots and scandal.	

DIAMONDS.

<i>Right.</i>	<i>Reversed.</i>
Ace — A ring, paper money.	A letter of finance.
Ten—Money.	Journey.
Nine — Sharp instruments, sword.	Operation, danger.
With Hearts or Clubs, speed.	With Spades, death.
With Spades, grave danger.	A coffin.
Eight — Short journey. Roadway. Walk.	Spite, rebuff, insult.
Seven—Child or pet.	Small money.
The King reversed shows a treacherous man.	
The Queen reversed denotes a coquette.	

THE KNAVES

denote, in a general sense, messengers and agents acting under the direction of others, as

Knave of Diamonds—Postman, Government messenger, courier.

Knave of Clubs—Commercial agent, errand-boy, messenger.

Knave of Hearts—Social and domestic servants.

Knave of Spades—Legal and medical agents and messengers.

The above may be regarded as the simple natures of the several cards taken singly by themselves. But great attention must be paid to cards that are upon either side of the card under consideration, chiefly regarding the preceding card for what is past, and the succeeding card for what is in the future. Thus, if the Nine of Diamonds is under consideration flanked on the left by the Nine of Spades and on the right by the Ten of Hearts, it would indicate a sharp danger which has just been passed through and will terminate safely; but if the whole reading is in regard to the future, then there will be a sickness near to death with providential succour and recovery.

Diamonds accelerate the fulfilment of events signified. Spades always delay it. Clubs have special reference to ability and merit, and Hearts to affection or favour.

If Clubs show papers as in the case of the Ace, then with an attendant Diamond they signify speedy dispatches, special messengers, telegrams. If success

is shown in finance by good Diamonds, and Clubs attend them, it will be due to the use of the mental powers or natural faculties; but Diamonds with Hearts show favours, gifts, luck, and speculation.

Thus, by combination of the meanings of the several suits, you may readily learn to decipher all indications; but the particular pointing of your predictions will be a matter of practice, and in proportion as the mechanical reading passes into the automatic, the intuition will have more and more play, and in time you will arrive at that stage where you can hardly be said to "read" the cards—they will speak for themselves.

CHAPTER III

VARIOUS COMBINATIONS

WHEN several cards of the same value come together in a cast or laying-out of the cards, they have a special significance which has repeatedly been found correct by experience. These combinations may be enumerated :

FOURS.

Four Aces—An evil combination showing misfortune and adversity. When reversed, they denote treachery.

Four Kings—Honours ; association with dignitaries. When reversed, they denote litigation and undertakings in law.

Four Queens—Quarrels ; indiscretion ; scandal. Reversed, frivolity.

Four Knaves—Treachery ; restraint ; an ambush or deception. Reversed, they denote a law-court.

Four Tens—Denote success ; accomplishment of projects. Reversed, they indicate a disagreeable surprise.

Four Nines—A robbery ; imposition ; fraud. Reversed, they show avarice.

Four Eights—Denote projects that are successful ;

useful undertakings. Reversed, they denote disappointment and failure.

Four Sevens—Children. Reversed, intrigues.

THREES.

Three Aces—Good news; a rise in position. Reversed, feasting.

Three Kings—Successful undertaking. Reversed, an introduction.

Three Queens—Society; convention. Reversed, scandal; jealousy.

Three Knaves—Disputes; affronts; plans frustrated. Reversed, indifference.

Three Tens—A happy future. Reversed, loss.

Three Nines—Delay to projects. Reversed, greed of gain.

Three Eights.—Marriage. Reversed, amusements; revelry.

Three Sevens—An upset; disturbance. Reversed, domestic worries.

PAIRS.

Two Aces—New plans. Reversed, jealousy; indecision.

Two Kings—Friendship. Reversed, new projects.

Two Queens—Friendly consultation. Reversed, trouble.

Two Knaves—A bill; demand. Reversed, treachery; false friends.

Two Tens—Lucky surprise. Reversed, excesses.

Two Nines—(Red) riches; (Black) disappointment. Reversed, loss.

Two Eights—Flirtation; plans. Reversed, an undertaking.

Two Sevens—A proposal. Reversed, worries.

Several Court Cards coming together show a festivity or social gathering. Two Red Tens indicate a marriage. Marriage cards surrounding one who is already married frequently indicate death.

Of course, everything depends on the manner in which the above Fours, Threes, etc., are combined, and the cards to which they are related or by which they are surrounded; but whenever they occur in a lay, the above interpretations may be safely ascribed to them.

Four Knaves and four Aces show an imprisonment or restraint; they denote confinement within four walls. Three Knaves will always impede the attainment of a wish or ambition. Three Sevens show an upset, and with the Nine of Diamonds, an accident. Should the Nine of Spades be touching also, it will be fatal. The exact rendering of every combination can only be accomplished by considerable study and experience. Some of the more striking combinations of mixed sorts may be given here for guidance:

MIXED COMBINATIONS.

King of Clubs and Ten of Hearts—Sincere love.

Knave of Diamonds and Ten of Spades—Trouble and unrest.

Ten of Hearts and Ace of Diamonds—A wedding.

Eight of Hearts and Ace of Diamonds—An engagement ring.

Nine of Spades and Nine of Diamonds—A death.

Seven of Spades and Nine of Diamonds—An accident.

Knave of Hearts and Seven of Diamonds—A love child.

Knave of Diamonds and Seven of Hearts—Jealousy.

Ace of Spades between King and Queen—Illicit union.

Court Card with Seven of Spades—A false friend.

Ace of Spades and Nine of Clubs—A theatre

Ace of Spades with Hearts—A love affair.

Ace of Spades with Diamonds—Financial difficulties.

King and Queen of a suit—A compact, engagement.

Queen of Spades with its Knave—A dangerous woman.

King of Hearts with Nine of Hearts—A happy love affair.

Knave of Hearts with Ten of Hearts—An ardent lover.

Ten of Diamonds and Seven of Spades—A troubled journey.

Diamond Court Card with Nine of Clubs—Rivalry in love.

Ten of Clubs and Ten of Spades—A voyage.

Eight of Clubs near Hearts—New work and enterprises.

Eight of Hearts between Court Cards—New friends and allies.

Ace of Spades and Nine of Hearts—Fulfilled desires.

Ten of Spades and Eight of Hearts—Bereavement.

Ten of Hearts with Ace of Spades—A birth.

Eight of Hearts with Court Cards—A ball or wedding.

Knave of Spades and Nine of Diamonds—A doctor.

Knave of Spades and Nine of Clubs—A lawyer.

Eight of Spades between Court Cards—A separation.

The Ace of Spades pertains to sensual pleasures and the obstacles thereto. Touching a Queen with the Eight of Spades, it denotes licence.

These significations are not difficult to memorize if the simple meanings of the combined cards are kept in view. Thus the Seven of Spades shows a displacement, and with the Nine of Diamonds, which shows speed, it denotes an upset or accident. The Ten of Clubs shows a journey, and the Ten of Spades shows distance, therefore the two in combination show a voyage.

All Hearts have a domestic or social interpretation. All Clubs show work and occupation. All Spades denote detriment or some unfortunate qualification, even if only delay. All Diamonds have some relation to finance and financial considerations. Thus all the complex significations may be derived from a study of the simple natures of the cards in combination, and the skilled artist grasps their meaning at sight in the same way that a versed reader will apprehend the meaning of a sentence or the import of a paragraph

with instant precision, while the beginner is struggling with the spelling of a single word.

Only practice, and plenty of it, can render the process so mechanical as to allow of the full and free exercise of the intuitive faculty, so essential to the perfection of any divinatory process. For this reason it will be found extremely useful to take note of the various combinations which occur in the laying-out of the cards, whether for oneself or another. The exact predictions made should then be set against the several combinations on which they were based, and the results should be noted as they occur. By this method all the significations which appear in this exposition have been obtained, and it is found that the meanings are constant and dependable, but that certain inflexions due to the status and the particular environment of the Consultant have to be made. Thus it will be seen that whereas Cartomancy is primarily an intuitive art, it may, nevertheless, be so extended and rendered as to constitute a science.

Having thoroughly learned the values of the several suits and the cards that compose them, together with the significations attaching to the various combinations, the reader may pass on to a study of the methods of laying out the cards for the purpose of divination. Various authors give different methods of laying out the cards, and in this matter there is plenty of room for choice. Followers of the Tarot have their traditional methods, and from these a variety of forms have been derived, all more or less

symbolical. But inasmuch as the primary object of all such displays of the cards is towards their interpretation, the form is not essential. Any form that is convenient will do, and for certain purposes particular methods appear more convenient than others, and are therefore adopted in this place.

CHAPTER IV

DISPLAYING THE CARDS

TAKING the thirty-two cards in hand, the Cartomante will cut them and hand them to the Consultant, who will shuffle them at haphazard, not holding in mind any special wish or thought, but leaving all to chance, and so long as he desires the truth and nothing but the truth and is fearless of what may be his destiny, while determined to make the best of any circumstances in which he may be placed, there is little doubt that he will get only what is true.

The importance of the shuffle is obvious to anybody who will think for a moment about it. The whole psychological process is involved in the shuffle. For it will be seen that inasmuch as the values of the cards are constant and their combinations also in relation to the position and character of the Consultant, no change can be effected once the cards have been shuffled. The reading is bound to be in accord with the disposition of the cards as they are left at the end of the shuffle. This is where the automatic faculty comes into play. What the conscious or alert mind of the Consultant does not know but desires to ascertain, is already in the conscious-

ness of the world-soul to which his subliminal or submerged mind is related. The unhindered expression of this submerged consciousness through the exercise of the automatic faculty is the only means of knowing what is normally unknown, so far at least as Cartomancy is concerned.

THE CUT.

The cards having been shuffled, they should be cut into three by the Consultant. The Cartomante will then take each of the three divisions in hand and observe what card is exposed. By combining the three cards a prediction is made concerning what is uppermost in the life or interests of the Consultant.

Let us suppose that the Consultant has brown eyes and hair. She is represented by the Queen of Clubs. Suppose she has cut the Ten of Hearts, Knave of Clubs, and Ace of Diamonds. The Cartomante knows that she will have an offer of marriage from a sincere lover. The cut is shown in coloured Plate I.

Here the Knave shows the sincere man, since it is a Club. The Ten of Hearts shows his affection and the Ace of Diamonds the ring. Hence, as already indicated, the Ten of Hearts with the Ace of Diamonds denotes a marriage. This will be the uppermost theme of interest in the life of the Consultant at that time.

THE LAY.

The cards are then put together in their original order as before they were cut, and holding them with

their backs uppermost, the Cartomante will proceed to lay them out in the following manner :

Lay out the cards one by one face upwards so that the first eight form a line from left to right. Then pass to the left and lay out another line of eight. So proceed until all the thirty-two cards are displayed in four rows. Two rows by way of example are given on Plate I. (frontispiece).

The Consultant is the Queen of Clubs. The Significator is seen to be touched by the Knave of the same suit and by the Wish Card, or Nine of Hearts. This indicates that she has a sincere lover, and that her wish will be gratified by that person becoming her husband. In the language of the Cartomante, she has her wish in her lap as she faces the Nine of Hearts.

Proceed now to count from the Significator to the ninth card and then to the thirteenth. Call the next card to this "ten," and so continue to count in sequence "ten, eleven, twelve, thirteen," marking each card on which "thirteen" falls. Now link these cards up together in your mind, reading them in sequence.

Thus, starting with Queen of Clubs as "one," she being the Consultant, you count to the ninth card, which here is the King of Hearts (a fair man) associated with the Ace of Diamonds which is at her feet. You therefore predict an offer of marriage from a fair man. The Ace of Diamonds and the Ten of Hearts in juxtaposition clearly indicate a marriage. Proceeding from the ninth card (King of Hearts) to the

thirteenth, we find the Knave of Hearts (Cupid), and therefore we know that the King of Hearts denotes her lover. Being touched by Clubs and Diamonds, he is sincere and honest and in good circumstances, in all respects worthy of her trust and affection.

Now take the Wish Card and count to the ninth card, which here is the Ace of Diamonds a (ring), and the Ten of Hearts in touch with it shows that there will be an engagement. From all the circumstances as here represented you would be safe in predicting a happy marriage entirely to the Consultant's wish following an offer from a fair man who is now in love with her. Exhaust the cards this way.

Now take the House Card, which is the Ace of Hearts. Counting the ninth card from it, we come to Knave of Hearts (Cupid), which shows the visit of a lover to the house. The count to thirteen brings us to the King of Hearts, the lover in this case, and therefore the lover will come to see her. Touching the Ace of Hearts are two Queens, so that there will be talk with two other women over the Consultant's engagement.

Having thus read all the cards, first from the position of the Consultant, next from that of the Wish Card, and, lastly, from the House Card, you must now proceed with—

THE GATHER.

Take up the first card of the first or top row and the last card of the fourth or bottom row, and bring

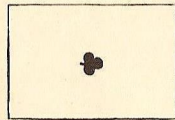
them together. Read their combined meaning. Then take the second card of the top row and the last card but one in the bottom row, and bring them together, reading their meaning. Proceed thus until the whole pack is exhausted.

Note that the count may be made in any direction, and that the ninth and thirteenth cards are always important. The foregoing was a fortunate case, and all in this world cannot expect to have their wishes fulfilled so easily. I will now give an example of a less fortunate character. The Consultant here is a Heart man, with moderately fair complexion and blue eyes. The cards fall as in the coloured Plate II.

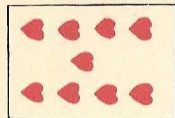
Observe that the King of Hearts is surrounded by Knaves and Queens. Treachery and scandal are all about him. He has need to walk warily and beware of pitfalls.

The Eight of Spades being between two Court Cards shows a quarrel and a separation. Three Nines touching and the Ten of Spades touching two Aces, his plans are all going to pieces. The Wish Card reversed, his hopes will be overturned. There is little hope of success in any direction at present. The Ace of Clubs reversed is an additional testimony of his being quite out of luck.

Counting from the King of Hearts (the Consultant), the ninth card is the Knave of Spades, followed by the Nine of Spades. He has an inveterate enemy who may well prove dangerous to



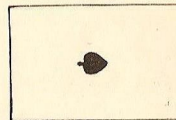
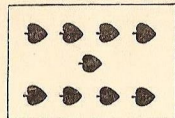
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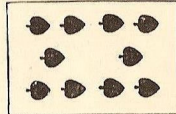
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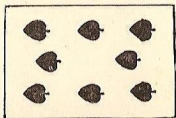
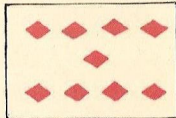
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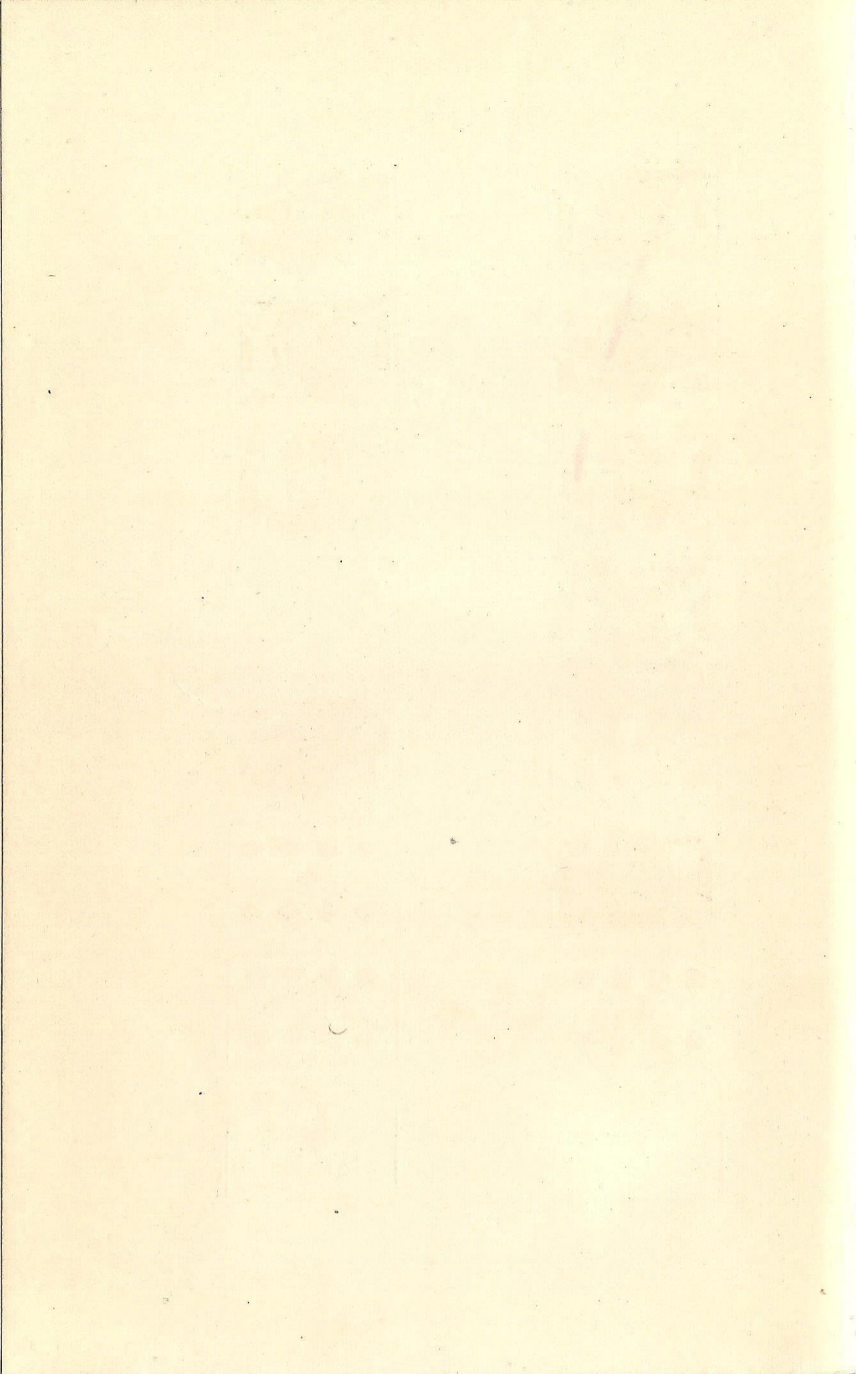


REVERSED



REVERSED

PLATE II (To face P. 34.)



his interests. The thirteenth card is the Queen of Hearts, and she is unfaithful to him. Cupid near her has certainly made a mistake this time, as the little blind god has drawn her into a liaison with a Spade man. He is dark in complexion, but not so dark as a Spade, as he is touched by red cards. With Clubs touching him he would have been accounted sincere, but with Diamonds and Hearts only, he cannot be regarded as anything but unscrupulous, a man sailing under false colours, and the fairer his complexion the blacker his heart, for he is denoted by a Spade. The Knave of Diamonds shows his character.

Counting from the Wish Card (Nine of Hearts), we find what the Consultant's wishes are. Counting from the House Card, we obtain knowledge of his domestic affairs. Whatever these may be, we observe that Diamonds and Spades touching one another do not augur financial success, and may well indicate his present financial distress. This man badly wants a friend, but cannot afford one. What a strange world we live in, to be sure!

It frequently happens that in laying out the cards for a person the first time, a great deal of the past will appear. This should be carried through, as it is often the key to much that will follow. The second lay shows his present surroundings, ambitions, and desires. The third is generally wholly in the future. It is therefore advisable to lay the cards out three times for each Consultant.

Special notice must be taken of the cards touching the Significator, the Wish Card, and the House Card, irrespective of their count, as they always indicate the condition of the Consultant, his wishes and surroundings. The Consultant should not be too ready to identify persons indicated in the reading. He may be very far from the right trail, and so do himself and others an injustice, or may entertain false hopes in regard to them. In many cases, however, the reading will so clearly denote a particular person that there can be no mistake. The Cartomante should be careful with Consultants whose Significators are touched by Knaves on either side.

CHAPTER V

POSITION

ALTHOUGH the count may, as said, be made in any direction from a Significator, yet a certain definite meaning attaches to all cards that are in juxtaposition with, and therefore touching, the Significator, whether it be the Consultant, the Wish Card, or the House Card, or yet any Court Card which indicates a party contributing to the destiny, as shown by the cards.

It is therefore desirable to pause at every ninth and thirteenth card in the reading and consider its surroundings.

The direct positions of cards touching any Significator are the head, the foot, the right, and the left hand.

The oblique positions are to the right above, the left above, the right below, and the left below.

These eight positions have a definite value.

DIRECT.

A card above the head of the Significator has relation to the near future. At the foot, the present.

To the right, what is desired; and to the left, what hinders. Cards to the left are always indicative of a hindrance or obstacle.

OBLIQUE.

To the right above is what helps the Consultant or the person signified. To the right below, what has already done so and what has been done towards the realization of the wishes. To the left above, what obstacles will arise to retard or prevent success. To the left below, obstacles that have already arisen. Thus it is seen that the places above have relation to things and events not yet realized, while those below denote events that have already had place. The right hand denotes things and persons that are helpful, and the left hand those that are detrimental and obstructive.

These position values can be set out in tabular form, as shown on page 39.

The cards immediately touching either the Significator, or the Wish Card, or the House Card, are of more immediate significance than others which are distant from it. The time element is similarly affected in the proportion of distance. Those cards that count to nine and thirteen from the Significator, whether of the person, the wish, or the home, are nearer to it than those that do not so count. But those that are nearest of all are such as actually touch the Significator from any of the eight positions defined above, and of these the more significant are

such as are directly above, below, or to either side of it.

Although at first it may be found extremely difficult to define the bearing of all these indications on the general fortune, yet, as the student of Cartomancy becomes more expert, they will be found not only

ABOVE.

LEFT.	What will arise in the near future to vex or disappoint the person.	The near future, success or failure, the wish gained or lost. Things expected.	What helps the prospects, wish or interests of the Consultant or person signified.
	Obstacles and difficulties. Rivals, enemies. Cause of delay to success.	The Significator.	Prospects. Things desired. Aspiration, hope, effort. Things to come. Outlook.
	Obstacles that have arisen to thwart the person.	The near past. Things done. Things obtained. Experience.	What has already been done towards improving the prospects or accomplishing the wish.

RIGHT.

BELOW.

helpful, but necessary. The best method is to first consider the surroundings of the Consultant. Then take the Wish Card, and consider its surroundings. Finally, take the House Card, and deal similarly with it.

Next, count from each of these cards, and define the meanings of those cards that come up in the

ninth and thirteenth positions. If any of these are Court Cards they will indicate persons. Then consider the surroundings of those persons by the position cards about them. In this way you may enter into the most intricate details of prediction and characterization, which will certainly inspire confidence, and thereby render you increasingly useful to those who consult you.

Mnemonics are frequently based on symbolism, and it may be helpful to notice in this place that, as regards position, the superior is that which is in the future, as the direct above, right above, and left above. Things denoted by these positions, or cards in these positions, are "in the air." They indicate events which are about to happen.

Those, on the contrary, which have already happened, are shown at the foot as things realized—the stepping-stones, or dead selves, on which we "rise to higher things."

The left and right direct are positions indicative of things in the present and also in opposition, and therefore in equilibrium. The right, or dexter, is always good and fortunate, while the left, or sinister, is always evil or unfortunate.

Thus we have—

Right	=	Good.
Left	=	Bad.
Above	=	Future.
Middle	=	Present.
Below	=	Past.

The symbol, or glyph, of this concept is the Eight-pointed Star, a combination of the Cross of St. George with that of St. Andrew.

Now, although it can certainly be said whether an event indicated is in the past, present, or future of the destiny, it is only by the intuitive sense that the Cartomante is able to say whether it be the near or distant past or future.

Some say that prediction cannot extend beyond three years. This may be true with regard to specific events, but with regard to the general trend of the destiny it is not so, for the whole life may be scanned at a single display of the cards, although the particulars of that life may not be wholly discoverable.

Very few people are interested in anything but the near future or the immediate present, and so probably it has come to be regarded as a fact that predictions by cards are limited to three years.

When, however, we consider the fact that the whole career of Benjamin Disraeli (Lord Beaconsfield) was accurately foretold by Bulwer Lytton through the art of geomancy, and that the destinies of many have been foretold with particularity over a period of not only three, but thirty years and more by means of astrology, there seems no valid reason to suppose that prediction by Cartomancy has greater limitations. The fact that it is seldom attempted does not prove that prediction cannot be extended beyond three years. I would advise my

readers to experiment by laying out the cards for the general fortune of newly-born children.

We may now pass on to consider other methods of laying out the cards, and as each method has reference to some special feature of the fortune, it will be of interest to know what can be done in this direction.

CHAPTER VI

THE STAR OF FORTUNE

A USEFUL application of the foregoing position diagram is to be found in what is called the "Star of Fortune."

Place the Significator of the Consultant on the table face upwards. Let the remaining thirty-one cards be shuffled and cut in the usual manner. Take note of the "cut," and interpret it. A good cut will rectify a bad lay very frequently, bringing a happy solution of difficulties which may be indicated. If the cut be bad—*i.e.*, containing Spades and Diamonds only—it will augment the significance of a bad lay of the cards.

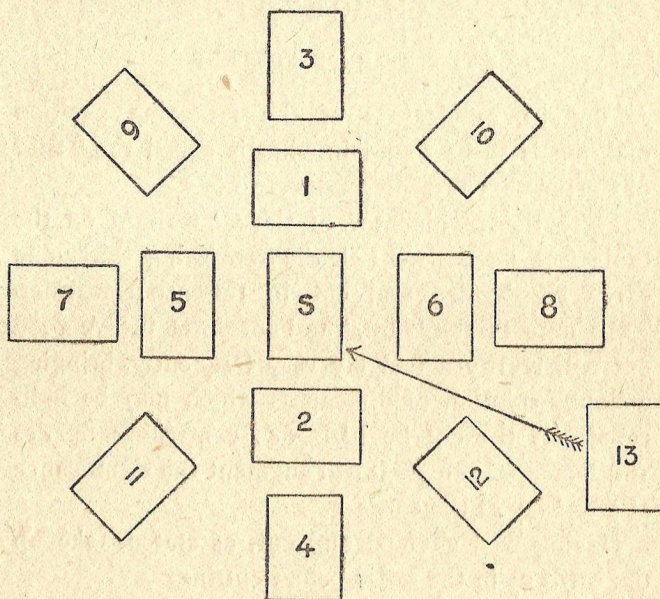
Having well shuffled and cut, as stated, take up the cards as in the order before cutting.

Place two cards at the head, two at the feet, two on either hand, and one each at the four corners of the Significator, in the order shown in the diagram on page 44.

Place the thirteenth card on top of the Significator. Now read the cards by means of the position key given in the preceding chapter.

If the Nine of Hearts comes out in the thirteen and is not touched by the Nine of Spades, it is a good augury, and shows the accomplishment of the wishes of the Consultant.

If the Nine of Spades and Nine of Hearts touch



the Significator, he will abandon his plans, change his projects, and possibly fail in his pursuits.

Three Nines—the Nine of Clubs, Hearts, and Diamonds—denote delay. If the Nine of Spades replaces one of these, it means total failure of present plans and disappointment to the wishes.

Three Knaves denote an affront or a refusal, but not necessarily failure.

Four Aces appearing in the Star, there will be a total collapse of present prospects.

Four Knaves and Four Aces appearing show dis-traint or imprisonment—confinement within four walls, a hospital, asylum, prison, etc.

When the Significator is crowned by good cards—Hearts and Clubs—it is a sign of the accomplishment of the ambitions and desires of the Consultant; but when Spades and Diamonds are at the head of the Significator, it is not encouraging.

It should be noted that, except when money is concerned, Diamonds are precarious and doubtful, and take their nature from the cards they touch, being good with Hearts and Clubs, and bad with Spades.

When bad cards lie at the feet of the Significator, the worst of the troubles are over—that is, if good cards crown the Significator. The prospects, therefore, may be judged at once by the nature of the cards at the head and right hand of the Significator; but the obstacles to progress are shown by the cards on the left hand, and the past by what is at the feet.

In the example (Plate III.) the Queen of Hearts is the Consultant. She is a married lady.

Crowning the Significator is the Eight of Spades, surmounted by the King of Diamonds. This denotes a coming quarrel with her husband.

On her left are the Seven of Diamonds and Ten of Spades. She has been troubled with the sickness of a child.

At her feet are the Nine of Diamonds and Knave of Spades. The physician has already been called in.

On the right is the Ten of Hearts and Ten of Clubs. These denote a beneficial journey, a change to the country, and the recovery of her child.

On top of the Queen of Hearts (the Significator) is the Wish Card (Nine of Hearts). Her troubles will therefore be of short duration, and she may go on her way rejoicing.

This method of laying the cards is extremely useful in ascertaining the issue of any project, business, social or political; or the particulars of any matter, its prospects, obstacles, and advantages. This may be done whether the Consultant is present or not, and any appropriate card can be placed as Significator in place of a Court Card, as Seven of Diamonds concerning a child or pet, Ace of Spades in reference to a business, Ace of Clubs in regard to books and papers, Ace of Diamonds in regard to money. Place this card in the centre and the thirteen cards round it, as already illustrated. The house or any premises can be denoted by the Ace of Hearts, a journey by the Ten of Clubs, and so on, according to the primary significance of the cards in relation to the nature of the inquiry.

Here let me say, as a matter of long experience, that it is not necessary for the person making the

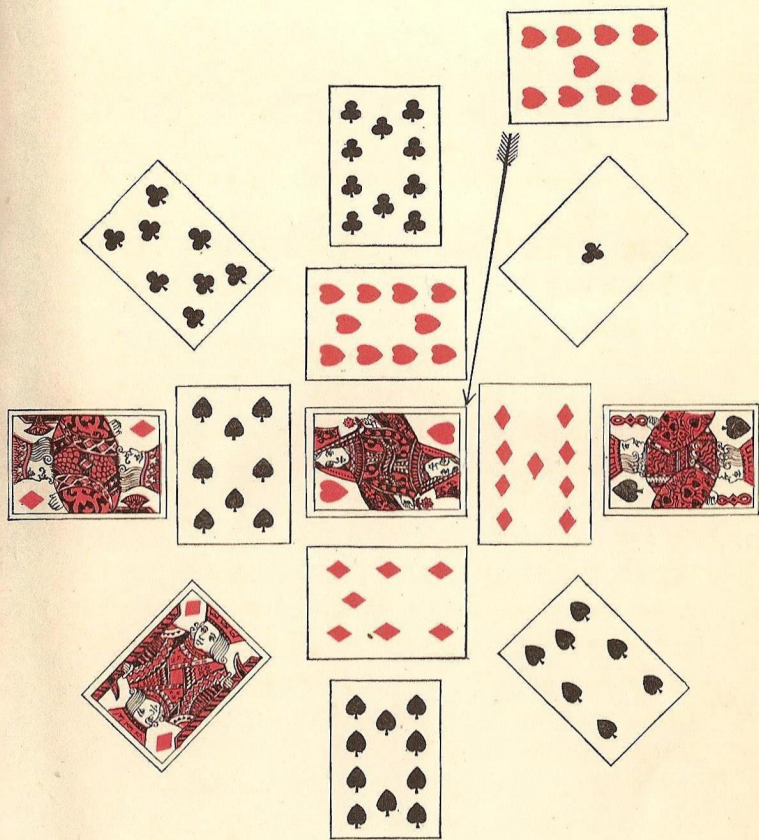


PLATE III (To face P 46.)

inquiry to shuffle the cards. If the Cartomante is sufficiently sympathetic and fully grasps the nature and importance of the inquiry, she may equally well shuffle the cards for a distant Consultant, and the divination will be in all respects as effectual as if he were present.

CHAPTER VII

THE WEEK'S EVENTS

WHEN the general fortune has been defined and particular points of enquiry elucidated by means of the Star of Fortune given in the preceding chapter, the Cartomante may further proceed to discover if any of the events foretold are due to happen during the ensuing week or so.

Place the Significator in the centre and dispose around it, in a semi-circle, seven cards taken haphazard from anywhere in the pack, as shown in the diagram on page 49.

Now cover each card, in any order the Consultant may choose, with another card drawn by him from the remaining twenty-four of the pack.

Let all the drawn cards be placed face downwards on the table as they are drawn, and eventually there will be seven pairs of cards around the Significator.

Read the pairs in order; as, for example :

1. Ace of Clubs, Eight of Spades.—Unpleasant news.

2. Ace of Diamonds, Eight of Hearts.—A letter of invitation.

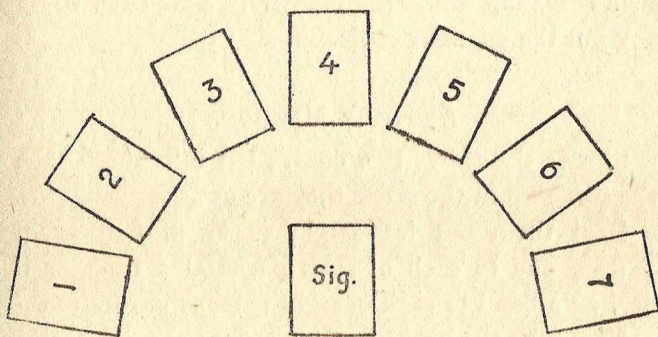
3. Nine of Clubs, Eight of Diamonds.—A short journey on pleasure.

4. Ten of Clubs, Ten of Diamonds.—A stroke of good luck.

5. King and Queen of Diamonds.—A visit from a married couple.

6. Knave of Hearts, Ten of Hearts.—A lover to the house.

7. Eight of Spades, Seven of Diamonds.—A small loss, or sickness of a pet.



The interpretation of the cards should always be in terms of the status and sex of the Consultant. A well-known astrologer has said: "The planets act on us in terms of ourselves." It is equally true that the cards find their interpretation in terms of ourselves. Thus, under Example 6 in the above Events of the Week, it would be invidious to predict the visit of a lover to one who was obviously not open to receive such a visitor, but a very dear friend might well satisfy the prognostic by putting in an

appearance within the week. Also, in the case of a married woman as Consultant, if she be a mother, the indications of Number 7 might refer to a child of hers. Common sense, which has sometimes been dignified by the name of the Sixth Sense, will dictate the proper reading; and where the Consultant is entirely unknown, the intuition of the Cartomante must supply the correct interpretation. An alternative reading of any pair of cards is permissible in such case, and would probably not be objected to by any but the captious critic.

ANOTHER METHOD.

Shuffle the thirty-two cards; cut into three, take the cards up in the order they are cut.

Deal them out into eight packs of four each, putting one to each of such packs at a time, as if dealing a hand to each of eight persons in rotation.

Now take the packs in their order :

The first pack is for yourself.

The second for your house.

The third for your friends.

The fourth for your wish.

The fifth what you expect.

The sixth what you do not expect.

The seventh for the night.

The eighth for what is sure to come true.

The packs are now taken one at a time and interpreted according to their combined meanings in

relation to the significance attaching to their position. Thus, when picking up the first four on the left, you say for yourself:

Ace of Hearts.

Nine of Diamonds.

King of Clubs.

Ten of Hearts.

This would denote the ardent affection of a Club man, who would come to the house with some speed.

Here the Ten of Hearts touching the King of Clubs would show an affectionate man of medium colouring, and rather fair than dark. The Ace of Hearts shows the house and the Nine of Diamonds the ardour which lends wings to the feet of a lover. But, of course, if the Consultant were of the male sex then it would be interpreted as a speedy or hasty visit of a true friend of the Club colouring.

Then, taking in hand the second pack of four cards, you will say, "For your House," and proceed to interpret the cards according to their combined meaning in relation to the house or residence of the Consultant.

The whole of the eight packs are thus gone through and interpreted, and the events thus foreshadowed are usually experienced during the course of the week. The beginner will find the previous method simpler, no doubt, owing to the difficulty of reading four cards in combination. But with practice the reader will be able to grasp the significance of a

whole display of cards at a glance, and the interpretation of four only will become almost as facile as reading words of four letters. Practice makes perfect in Cartomancy as in all other studies and arts. In process of time new and subtle inflexions will be discovered. The Cartomante will discover what card stands for a horse, a motor-car, or an aeroplane. There was a time when the Nine of Diamonds, "the curse of Scotland," as it is called, stood only for the sword. To-day it may equally denote the scalpel of the surgeon or the pen of the critic. Both are sharp things and not pleasant when directed towards ourselves. When most it is to be feared, however, it stands for the venomous tongue of the backbiter and slanderer. There is no combination of cards more indicative of real harm than the Queen of Spades and the Nine of Diamonds. You will need all the good cards in the pack to surround you, if you are to escape its sinister influence.

CHAPTER VIII

THE TWENTY-FOUR HOURS

THE Cartomante may further refine upon the time element by predicting events that will happen during the ensuing twenty-four hours. While it is true that many of these events do not actually transpire within forty-eight hours from the time of prediction, it will nevertheless be found that they were in process of happening within the prescribed time. A letter, for instance, may already have been written and sent to the Consultant, but will not be delivered for a couple of days. Such letter would be indicated in the twenty-four hours if at all important. At the same time it should be pointed out that in samely, monotonous lives, events of trivial importance will often come up in this reading, while at the same time a fatality, a tragedy, accident, or other event of startling significance will find place side by side with such trifles. The Cartomante, however, should adhere strictly to the meanings of the cards in combination and voice any prediction that is justified by the cards, irrespective of the probable course of events in the life of the Consultant.

METHOD.

Draw from the pack at hazard nine cards, and place them as drawn in a semi-circle, face downwards, on the table. Then draw nine other cards at hazard, and cover each of those already drawn in any order you choose. Should another person be consulting the cards, that person must draw and place the cards. The Cartomante will then read them as follows :

Beginning with the pair on the left, the significance of each of the positions is this :

1. Who is near to me ?
2. Who is dear to me ?
3. Who betrays me ?
4. What follows me ?
5. What gives me trouble ?
6. What gets me over it ?
7. What surprises me ?
8. Concerning my wish.
9. At the house.

The first pair to the left will therefore have reference to one who is near to the Consultant.

Example : King of Diamonds and Nine of Spades.—Trouble to a fair man who is nearly related—husband, brother, father, etc.

The second pair following in rotation has reference to one who is dear to the Consultant.

Example : Ten of Spades and Seven of Diamonds.—A favourite pet or child will be taken ill.

The third position has reference to what betrays

one, and the pair of cards in this place will define the nature of it.

Example : Knave of Diamonds and Ace of Clubs.—
A letter that you do not expect.

The word “betray” is here of flexed meaning, and generally may be regarded as equivalent to “upset” or “disconcert.”

The combined meanings of all the pairs are then gone through, and suitable predictions made. In practice I find this to be, perhaps, the most satisfactory and convincing method of consulting the cards. Events that may be in the future are clearly shown in the different methods already illustrated, but people are constitutionally forgetful, and that probably because attention and memory are equivalent functions of the mind. When events are remote they do not strike us with the same significance as when we are told they will happen in twenty-four hours. Consequently they do not rest in the memory as predicted events, and are not recalled as such even when they transpire. Things that happen in a day or so from the time of prediction are, however, calculated to impress the mind with a proper respect for Cartomancy, and it will, therefore, be found convenient to use this method when giving a test of one's powers. Many persons known to me make it a practice to lay out the “Twenty-four Hours” before beginning the day's work, as thereby they are most frequently apprised of events which would otherwise not enter into their calculations, and are often saved many unpleasant results.

CHAPTER IX

THE PLANETS

To satisfy the whim of those who believe in the influence of the stars, a belief in which I can fully share from experience of many successful and remarkable predictions made by astrologers, I have linked up the subject of planetary influence with that of Cartomancy. The following may be taken in this light as a tentative method of prediction. Suppose a person desires to know in what profession he would succeed.

Place the Significator in the centre and arrange nine cards around it in a semicircle. Then cover each of them with two other cards from the pack. Turn up the cards and read them. Begin at the left.

The order of the planets in rotation is as follows:

1. Neptune—Mariner, explorer, diviner.
2. Uranus—Inventor, electrician, Civil Service.
3. Saturn—Mining, cultivation, estate-agent.
4. Jupiter—Law, Church, finance, banker.
5. Mars—Soldier, artificer, steel and iron worker, manufacturer.

6. Sun—Manager, controller, official.
7. Venus—Artist, musician, poet.
8. Mercury—Writer, lecturer, agent.
9. Moon—Caterer, traveller, retailer.
10. Earth—Significator.

The cards which fall on your Significator will indicate the means by which you will gain most, taken in connection with the cards of the same suit appearing in other positions.

Thus, if the Ten of Hearts and King of Clubs fall on the Significator, and no other Clubs are out, but the King of Hearts is found on Mars, then the King of Hearts, taken with the Ten of same suit on the Significator will show that Mars will contribute the greatest success.

But it will generally be seen that the cards on the Significator will sufficiently indicate the degree of success imparted by the planets. That planet which holds the best cards will import the best future, but it will not come to the Consultant unless he has a card of the same suit on his Significator.

Thus it will be seen that, in order for the Consultant to be benefited by following any vocation, his Significator must be found covered by a card of the same suit as one of those covering the planet ruling such vocation.

Example: It is found that the Ten of Hearts and Ten of Diamonds are on the card of Jupiter. This predicts great success as a lawyer or divine. Turning

to the Significator, we find, unfortunately, that neither a Diamond nor a Heart is covering it. Hence he cannot avail himself of the benefits stored up in Jupiter. In such case we look for the next best combination and find the Ace of Clubs and Ten of Clubs on the planet Mars, and on the Significator are found the King of Clubs and Seven of Spades. He should, therefore, follow the vocation of soldier, surgeon, or worker in steel and iron, according to his bent or status.

CHAPTER X

THE WISH

WISH fervently while shuffling the cards, keeping in mind a single project or desire.

Cut the cards once, and notice the card that is cut.

Draw from the pack twenty-one cards, wishing all the time.

Deal the cards out into three equal packs in rotation.

Choose which pack you will have to represent yourself. Next that which is to represent your wish. The remaining pack will denote your consolation.

Lay out the cards in each pack separately, and interpret them in relation to yourself, your wish, and your consolation.

Gather up the three sets of cards in the same order, and lay them out continuously in the form of a horseshoe.

Count every seventh card from the Significator, counting it as one, and so on until you return to it. Read the combined meanings of the several "seventh" cards as they come up in the count.

If the Significator is drawn from the pack it is a sign of a positive attitude of mind, which tends to success. If it is not drawn, then look for the Wish Card (Nine of Hearts). In default of this, look to the House Card (Ace of Hearts), and count from that. Should the Wish Card be absent, it is a bad augury, and shows some difficulty in attaining the thing desired. In the event of all three cards—Significator, Wish Card, and House Card—being absent, the desire will not be attained. But what hinders may be known by counting from the first card to every seventh from it.

Should the Nine of Spades appear next to the Wish Card, the Consultant will abandon his project or desire. If the Nine of Spades appears without the Wish Card, the project will be thwarted.

If the Nine of Hearts counts to your Significator, and is within the first thirteen cards drawn, then you will gain your wish for a certainty. It is also good if the Wish Card comes in the Consolation pack, as it denotes some compensation, even if the actual wish should fail of fulfilment.

The Nine of Spades always delays, and frequently thwarts, the wish, and if it touches either the Significator, the Wish Card, or the House Card, it will cause failure of the project. A count by sevens from the Nine of Spades will indicate the source of disappointment or cause of failure.

ANOTHER METHOD.

Place the Significator on the table. Shuffle the cards while wishing. Draw five cards and place them as drawn in the order as follows :

The first at the head, the second at the feet, the third on the right, the fourth on the left, and the fifth on the Significator.

If the Nine of Hearts is one of the cards, you will obtain your wish. If the Nine of Spades is there, you will meet with disappointment.

The obstacle is on the left of the Significator, the assistant on the right, if at all. Present hopes are at the head, present condition at the foot, and the result is in the lap of the Significator.

This method is commended for its simplicity, and will be found useful when a short decision is required, without regard to details.

THE FIFTEEN.

Shuffle the cards, after placing the Significator on the table. Take three cards from the top of pack, and place them at the head ; three at the feet, three at the right, three at the left, and three on the Significator. Those at the head are for luck in the present, those at the feet for the past ; on the right for the future ; those on the left for the obstacle ; and those on the Significator for what is crossing his path.

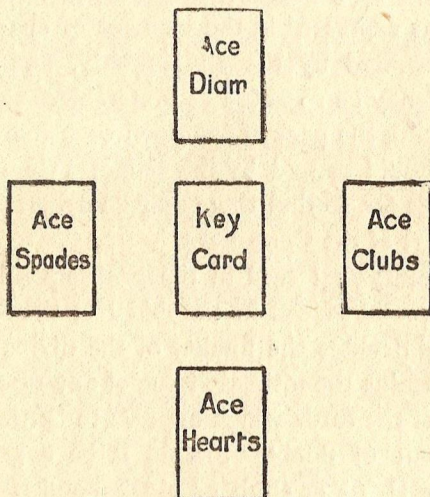
Read the cards in combinations of three in relation to the several positions.

It is a good augury if the Nine of Hearts or Ace of Clubs, not reversed, crowns your Significator. You will get your wish if good cards are at the head, or right, or on top of the Significator. All is spoiled, however, if the Nine of Spades holds any of these positions.

CHAPTER XI

THE FOUR ACES

TAKE the four aces from the pack of thirty-two cards.
Place them at the four angles, thus:



1. *Diamonds* will represent action, business.
2. *Hearts*, love, domestic and social affairs.
3. *Clubs*, success, power.
4. *Spades*, affliction, obstacles.

Deal the first twenty cards face downwards from the remaining twenty-eight into packs of five cards each, so that they cover the four Aces in rotation, the first card falling on the Diamond Ace, the next on the Heart Ace, the third on the Club Ace, and the fourth on the Spade Ace. So continue until the twenty cards have been dealt.

The Consultant may, however, choose his packs of five cards each in any order he likes, and place them on any of the four Aces, so there be one on each Ace. This method allows of greater play of fortune, as expressed in the element of chance, than can be secured by the shuffle only, and for this reason it may be regarded as preferable.

In placing the pack of five upon each Ace the Consultant should be told by the Cartomante what each Ace stands for, so that there may be deliberate choice on the part of the Consultant.

The twenty-first card in the pack should then be turned up and placed in the midst of the four Aces. This card denotes the finality of the divination, and will determine the ultimate issue of any resolution or reading of the cards which appears to be tinged with an element of doubt. Should it be a good card, such as a Heart or Club, or a Diamond if the chief question be one of money, then the result will be finally good. The Wish Card, falling in the centre, shows the attainment of the wish, and the speedy resolution of all doubts and difficulties. Also, if the Consultant's own Significator should be the twenty-

first card, it denotes that the Consultant will be able to dominate the situation, and hold his own; that the issue of things depends mainly upon himself. What those things are, what difficulties, obstacles, success, etc., may be known by reading the five cards in each pack in relation to the Ace they cover, as—

Diamonds for money.

Hearts for domestic and social affairs.

Clubs for business, position, influence.

Spades for loss, trouble, sickness.

The cards should be read in threes, thus: 1, 2, 3 together; 3, 4, 5 together. The third card in each pack is a link, and must be read in both of the two combinations of three cards each.

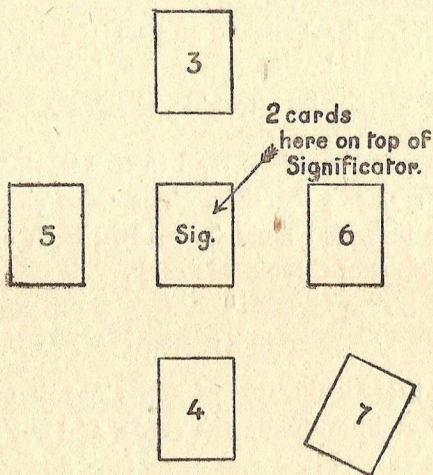
THE DESTINY.

Place the Significator of the Consultant on the table. Let him shuffle the cards, and cut as usual. Read the cut. Place two cards face downwards on the Significator, one at the head, one at the foot, one on the left, and one on the right of it. Place one also aside near the card at its foot. Repeat this operation until the pack is exhausted. You will then find five cards at the head, ten on the Significator, and four in each of the other packs.

The cards at the head of Significator show what will immediately happen. Those on the right show what will soon happen. Those on the left stand for

what is overcome, thrown away, or abandoned. Those at the feet denote present obstacles and plans now in the mind.

Should the Wish Card come in any of these packs unattended by Spades, it shows the accomplishment of the projects, the attainment of the desires, success.



Now, having read the four packs in relation to their position as regards the Significator, you will take the cards which are on top of the Significator and divide them into two packs of five each, dealing one to the left and one to the right of the Significator, successively. Those on the left will show what is crossing his path, events about to happen that will affect his destiny. Those on the right will indicate

what his domestic life will be, the description, disposition, and fortune of his partner. Thus the cards on the left are for himself, those on the right for his partner.

Finally, there are four cards set aside near the foot of the Significator. These are the cards of fatality, and indicate the inevitable, that which cannot be avoided, the final issue of things.

NOTE.—Four cards should be read in three pairs, 1 and 2, 2 and 3, 3 and 4. Five cards should be read in two threes, 1, 2, 3, and 3, 4, 5.

CHAPTER XII

COUNTING BY SEVENS

SHUFFLE and cut the thirty-two cards. Interpret the cut. Recompose the pack. Take the pack in hand, backs upwards, and deal them one after another, throwing aside each seventh card, face upwards. The pack is then taken up and the operation repeated, after shuffling the remainder of the pack again. Your last card in the first deal was number four, so the first of the second deal must be counted five. Continue thus until twelve cards have been drawn, and placed in order as drawn from left to right.

You will then interpret them thus : Count to the seventh card, beginning at the left. Note this card. Call the next card one, and so count to each seventh card. So proceed until the first card recurs again.

Read each seventh card in connection with that which preceded it, and that which follows it in the series of sevens. Every card is modified by the cards touching it on the right and left. Do not forget to include these modifications of the general meaning of each seventh card.

Suppose the following cards are drawn by a woman :

King of Hearts.
Ace of Diamonds.
Ace of Clubs.
Queen of Clubs.
Nine of Hearts.
Seven of Spades.
Eight of Diamonds.
Jack of Spades.
Ten of Spades.
Seven of Diamonds.
Nine of Clubs.
Jack of Diamonds.

They will count by sevens into the following order, and can be extracted as they are indicated by the count, and placed in this order side by side. Eight of Diamonds, Ace of Diamonds, Ten of Spades, Queen of Clubs, Nine of Clubs, Seven of Spades, King of Hearts, Jack of Spades, Ace of Clubs, Seven of Diamonds, Nine of Hearts, Jack of Diamonds.

The Cartomante will then read the cards straightforwardly as they stand. There is a roadway journey about some financial matter connected with a voyage and a woman of moderately dark complexion; some festivity and rejoicing; a change connected with a Heart man who is rather subtle and should be dealt with cautiously; some news not altogether pleasant about a child or pet; but follow-

ing it is a very gratifying letter, and the attainment of your wish by post.

If the Consultant were the Queen of Clubs it is obvious that she would obtain her wish and would have considerable good luck, as in the twelve cards drawn out she stands between the Ace of Clubs and the Wish Card.

The preceding methods can be relied upon if properly followed. I have found them consistently successful in telling the fortunes of my friends and acquaintances. I need hardly impress upon my readers the fact that everything depends upon the manner in which the fortune is told. A sinister event has but a relative value in the life. It need not be exaggerated. There is always some silver lining to a cloud, and a prediction of good fortune, wherever honestly possible, will act as a powerful tonic and do much to convert evil into good. At all events it is better that a man should do his best and fail, than abandon all effort because of a sinister prognostication. The man will be the better for it, though his fortune many remain unimproved.

CHAPTER XIII

THE SMALLER CARDS

IN case the reader may wish to use the full pack of fifty-two cards, the meanings of the lesser cards are here given :

DIAMONDS.

Right.

Six—Hope.
Five—Gold, riches.
Four—Society.
Three—Trade.
Two—Fortune.

Reversed.

Trouble with servants.
The law, proceedings.
Happiness.
Separation.
Surprise.

HEARTS.

Right.

Six—The Past.
Five—Marriage.
Four—Messenger.
Three—Success.
Two—Love.

Reversed.

Future.
Arrival.
Discontent.
Dispatches.
Opposition.

CLUBS.

Right.

Six—Presents, gifts.
Five—A lover.

Reversed.

Ambition.
Profligacy.

<i>Right.</i>	<i>Reversed.</i>
Four—Pleasure.	Delays.
Three—Economy.	Position.
Two—Children.	Letters.

SPADES.

<i>Right.</i>	<i>Reversed.</i>
Six—A voyage.	A surprise.
Five—Mourning.	A loss.
Four—Solitude.	A proposal.
Three—A quarrel.	Confusion.
Two—A friend.	An Enemy.

COMBINATIONS.

<i>Right.</i>	<i>Reversed.</i>
Four Sixes—Good Council.	Division.
Four Fives—Caution.	Unfaithfulness.
Four Fours—Restraint.	Cleverness.
Four Threes—Strategy.	Disappointment.
Four Twos—News.	Indifference.
Three Sixes—Generosity.	Doubt.
Three Fives—Power.	Wealth.
Three Fours—Catastrophe.	Suspicion.
Three Threes—Success.	Imposture.
Three Twos—Treachery.	Alarm.
Two Sixes—Gain.	Joy.
Two Fives—Anxiety.	Speed.
Two Fours—Extravagance.	Speculation.
Two Threes—Victory.	Loss, obstacles.
Two Twos—A small wish.	Self-control.

Although most certainly all the principal events of life may be correctly divined by means of the thirty-two cards, yet the reader is sure to come across other

books in which some methods are given which employ the whole pack. I have therefore collated the values of the smaller cards, and here present them for what they are worth. They are variously given by different authorities, and hence must remain a matter of empirical test and experience. Inasmuch as I never use them myself, I cannot say whether they are reliable or not. But in my opinion they cannot hold any great significance, because they hold no traditional value in the Tarot or any other system of enumeration and symbolism. Probably they are only connected with the trivial events of daily life, and because all the important events can be predicted without recourse to them, I should think they might be ignored.

CHAPTER XIV

THE HOROSCOPE

As a further adaptation of the principles of Cartomancy to the subject of horoscopy, the following scheme is adapted from a work by the well-known astrologer, "Sepharial,"* whose knowledge of both Cartomancy and astrology has suggested a combination of the two subjects.

In this scheme there are Twelve Houses or Divisions of the Heavens, which carry the following meanings :

First House—	The Consultant.
Second „	His finance.
Third „	Letters, short journeys, relations.
Fourth „	Home, mother.
Fifth „	Children, amours.
Sixth „	Health, servants, comforts.
Seventh „	Partner, wife.
Eighth „	Death, wills, legacies.
Ninth „	Voyage.
Tenth „	Position, influence.
Eleventh „	Friends, associates, allies.
Twelfth „	Obstacles, restraints.

* "A Manual of Occultism." Price 6s. net. William Rider and Son, Ltd., 8, Paternoster Row, London, E.C.

House, the nineteenth on the Second House, and so on.

Eventually there will be three cards left over. Lay them out on the table above the horoscope. That on the right is the witness in favour; that on the left is the witness against; the middle card is the judge. If the judge is of the same suit as either witness, the verdict will go to that side, being in favour of or against the Consultant, as the case may be.

Looking over the horoscope, it will be seen that there are two cards to each House. These must be read together as affecting the affairs of the Consultant that are governed by that House in which the cards are found.

The four cards holding the corners of the horoscope in the inner circle—namely, the thirteenth, fourteenth, fifteenth, and sixteenth cards—are to be read in connection with the cards they touch. If they are of the same suit as that which is proper to the angle they occupy—viz., Diamonds for the First House, Clubs for the Tenth, Hearts for the Seventh, and Spades for the Fourth—then they are said to strengthen the fortune. But good cards only are capable of doing good—*i.e.*, Hearts and Clubs, or Diamonds touched by Hearts or Clubs. Spades are uniformly evil, and Diamonds are very evil when touched by Spades.

Read the horoscope round, and then take any special question the Consultant may wish to know

about—as health, voyages, position, change of home, finance, etc.

For this look to the cards occupying the House which governs that question, and if there be any doubt, refer to the Witnesses and Judge. The Judge will coincide with the Consultant or either Witness or the Key Card, by being of the same suit. The testimony being in favour of the Consultant, he will get his wish concerning the question, but otherwise he will not.

The Aces are good when falling in the First, Tenth, Seventh, or Fourth Houses, providing they are in their right quarters, as indicated above; and Kings are rendered powerful for good when occupying these places.

The scheme is particularly useful as applicable to all sorts of questions, and admits of easy resolution by reading in pairs for each House, final reference being made to the Judge and Key Card.

CHAPTER XV

TO DETERMINE A PROJECT

THERE are various methods used by Cartomantes to determine whether a person will gain some particular wished-for thing or not. In all of these the most significant cards are the Significator of the Consultant—*i.e.*, a Court Card of the right sex and colour, and the Wish Card. In every known system of Cartomancy the Nine of Hearts figures as the symbol of express good fortune, in contradistinction to the Nine of Spades, which is the symbol of disappointment. In order that a sure augury favourable to the Consultant may be obtained it is necessary that the Nine of Hearts should be present and that the Nine of Spades does not appear. Any Spade touching the Wish Card tends to obstruct the issue and delay the attainment of the wish, but the Nine of Spades touching it shows that the Consultant will abandon his quest, change his wish, or else meet with disappointment. In all such cases it is well to effect a compromise and find a possible means of consolation.

One method, that employs the Wish Card and

that of the Consultant, also employs the four Aces, which are always regarded as singularly fortunate when falling in a restricted radius. When, therefore, the four Aces, the Wish, and the Significator are all drawn within a carton of nine, the result is highly favourable, and the wish will be obtained if the Nine of Spades is not present. The following is the method employed by me to include the Aces, the Wish Card, and the Significator:

Shuffle the cards thoroughly, with the desired object in mind. Turn the cards face downwards in the left hand, and with the right take up the three top cards in a fan, so that they may be inspected together. If the Wish Card, the Significator, or an Ace is among them, place the three cards in a row face upwards. If, however, none of these cards appear, the three must be thrown aside.

Now take the next three cards from the top of the pack, and deal similarly with them, so proceeding throughout, until all the Aces, the Wish Card, and the Significator have appeared. Every three cards that embrace any of these six significant cards must be put together in a line.

In effect you will have several lines of three cards each. They will contain the four Aces, the Wish Card, and the Significator. If they do not, then you have misdealt, and the process must be gone through again *ab initio*. If, however, you find all the required cards in your carton, and there be no more than nine cards in all, you will get your wish without

delay, and with great facility. But if there be two or more cards drawn, they must be gathered together, shuffled, and so dealt with again, so that all the Aces, the Wish Card, and the Significator are drawn in the first nine, or three rows of three each.

If you effect this in three deals you will surely gain your wish, but should it require a fourth or fifth deal to effect the drawing, then you will have but slender hope of attainment. Nothing is more satisfactory than when all the desired cards come out in the first nine cards of the first deal. Thereafter the wish is attained with increasing difficulty, but yet you will get it if the drawing is effected in three deals and no more.

It will further enhance the value of the reading if after each deal you take the cards composing the carton, coupling the first of the top row and the last of the bottom row, and so proceeding until all had been read in pairs.

But observe that even in a carton of nine at the first deal, should you obtain the four Aces, the Wish Card, and the Significator, and one of the other three cards be the Nine of Spades, the whole wish is frustrated, and will never be realized.

ANOTHER METHOD.

Take out the four Aces and place them at the points of a cross, the Ace of Diamonds to the left, the Ace of Clubs at the head, the Ace of Hearts to the right, and the Ace of Spades at the foot.

Now shuffle the rest of the pack, wishing fervently whatsoever you may greatly desire.

Deal one card at the head of the cross, one at the foot, one to the left, and one to the right hand. So continue until you have seven cards on each of the four Aces.

Turn up each pack and observe on which of them your Significator may be, and also on which the Wish Card is found. If they come in the same pack you will get your wish, but if they are in separate packs regard must be given to that which contains the Wish Card.

Thus, if the latter be found at the foot, you have already obtained your wish. If at the head, you will speedily obtain your wish, for the Ace of Clubs denotes victory, power, and achievement. If to the left, on the Ace of Diamonds, you may obtain your wish with some difficulty, and money will be required for the purpose. If to the right, you will gain your wish after some waiting. But if at the foot, you will bury your wish as a dead thing, and there you will find the Spade for the burying of your dead hopes. They are the sacrifice at the foot of the cross. Should the Nine of Spades fall in the same pack as the Wish Card, or in that of the Significator, you will certainly be thwarted in your projects, and meet with disappointment.

These methods being rightly carried out, you may with great security pronounce a verdict upon the issue of any project the Consultant may have in mind and upon which he has earnestly set his desires.

CHAPTER XVI

THE FULL PACK

THIS exposition of Cartomancy would probably be deemed incomplete if it were concluded without a display of the full pack. Hitherto we have used only the Béziqne pack of thirty-two cards; but, as already stated in a previous chapter, some people prefer to use the complete pack, and the significations of the lesser cards have accordingly been given. The method of laying out the cards with the full pack in hand has not, however, been given. This may now be done:

Shuffle the cards, and take note of that which represents the Consultant, but do not withdraw it.

Cut the cards when shuffled into three packs. Read the three cards thus exposed, taking them in combination, as signifying a near event of some importance.

Bring the cards together into a single pack in the same order as before cutting, and, placing them face downwards in the left hand, effect the following deal with the right.

Place the first card to the left of the table, and

follow in succession to the right until thirteen cards have been dealt in a row, face upwards.

Begin again on the left, one space below, and deal a second line of thirteen cards.

So proceed until you have four rows of cards, containing thirteen in each row.

THE READING.

Count from the first card, which call "one," to the fifth card, then to the ninth, and then to the thirteenth. This will exhaust the first row. Read cards one and five, five and nine, nine and thirteen together.

Deal similarly with the second, third, and fourth rows, making three separate readings from each row.

Note that the first row is pertinent to the Consultant, his projects and thoughts.

The second row has relation to his finance, property, and general interests.

The third row relates to his associates, friends, relatives, and those with whom he corresponds.

The fourth and bottom row shows the finality of things, how things will result, the end of projects, etc.

Should any question arise from the reading, it may be resolved by counting from the Significator to the fifth, ninth, and thirteenth cards, reading from left to right as the cards fall; and this holds good in regard to all questions pertaining to the person of the Consultant or his thoughts and projects. But should the question concern his business, property,

or finance generally, the reading must be made from the Wish Card—*i.e.*, the Nine of Hearts. Changes, removals, journeys, and affairs involving rearrangement of existing conditions should be read from the House Card—the Ace of Hearts.

These various readings being duly effected, the cards are now to be taken up and read in pairs by—

COUPLING.

The first card of the first row and the last of the fourth row are taken up together, one with the left hand, the other with the right, brought together, and read. Then the second card in the first row and the twelfth in the fourth row are taken together in the same way and read. Thus with the fifty-two cards we shall have the following combinations: 1 and 52, 2 and 51, 3 and 50, 4 and 49, etc., giving twenty-six different events. This method of coupling has reference to the course of events in a manner subsidiary to the main reading already effected. Frequently it will be found that the events are confirmatory of the main destiny, and sometimes accessory. They should not be given a primary importance.

Thus with the main reading of the *tirage* and the twenty-six couplings there will be thirty-eight distinct predictions, sufficient ground indeed for any critical estimate of the faculty of the Cartomante or the validity of Cartomancy as a means of divination, and certainly enough to satisfy the demands of the most

exacting querent. Here, therefore, we may take leave of our Consultant and of the subject of card-reading generally.

But there remains to be considered one aspect of Cartomancy, and that the most ancient, to which reference has been made in preceding pages—I mean the Tarot. A brief exposition of the Tarot cards may aptly complete this work, and the following chapter will probably fill the reader's requirements in this direction. Should it be deemed inadequate, however, there are already several elaborate works on the subject, the chief being those of Papus (M. Encausse), Eliphas Levi (L'Abbé Constant), S. L. MacGregor Mathers (Comte de Glenstrae), and Arthur E. Waite, to which the reader is referred.

CHAPTER XVII

THE ANCIENT TAROT

As I have previously mentioned the Tarot cards, it will perhaps be opportune if in this place I make some short study of them. The pack to which I shall refer the reader, and which I shall use in the following exposition, is that containing the new designs executed by Miss Pamela Colman Smith.* They vary somewhat in detail from the oldest forms, but are true to the traditional descriptions in all essential points.

The Tarot pack consists of seventy-eight cards, divided into—

22 Major Keys,
56 Minor Keys.

The cards are called "Keys," or "Arcana," indiscriminately.

The Major Keys are divided into sets of ten, seven, and three, corresponding with the steps of initiation into the Mysteries, and these three stages of ten,

* William Rider and Son, Ltd., Cathedral House, Paternoster Row, London, E.C. Price 6s.

seven, and three steps respectively culminate in two others, one to the right, the other to the left, and are called "the Crown of the Magi" and "Folly" respectively. Thus there are in all twenty-two Major Arcana, and these are represented to have been engraved on golden tablets by Hermes the Thrice Great as the veritable system of true initiation.

The fifty-six Minor Arcana are divided into four suits, like the ordinary pack of playing-cards, to which they correspond; but in addition to the Knave of each suit there is also in the Tarot pack a Knight of each suit, thus making four suits of fourteen cards each, or fifty-six in all.

We may consider first of all—

THE MAJOR ARCANA.

There are many reasons, chiefly graphic ones, for referring the origin of the Major Arcana to the land of Egypt. But philological reasons also exist, and for these the reader is referred to "The Pictorial Key to the Tarot" (pp. 45, 46), by A. E. Waite.*

The various meanings attached to the cards will depend entirely on the view-point of the exponent and the purpose to which one is disposed to apply them; and as in this place I am merely regarding them as a means of divination I shall content myself

* William Rider and Son, Ltd., Cathedral House, Paternoster Row, London, E.C. Price 5s. net.

with a recital of their conventional values. Those who wish to study their inner meanings and the mystical or hermetic interpretations will find the whole matter lucidly set forth in the work already cited.

The values of the twenty-two Major cards are as follows:

1. *The Magician*.—Stands for the power of the will and imagination. It signifies the conquest and use of circumstance by innate faculty. Success by effort.

2. *The High Priestess*.—Stands for initiation. She carries the symbols of Sun and Moon, of Spirit and Matter, celestial and terrestrial forces. On her left hand is the pillar of the Gateway called "Jachin," on her right that called "Boaz." It signifies understanding and mastery, the power of creation, of mental conception. It is an indication of successful plans, new enterprises, projects, and schemes.

3. *The Empress*.—The goddess Isis-Urania is represented as seated on a throne, holding in her right hand the symbol of earthly power—the globe. It signifies perfection of action, fruitfulness, and plenitude. It is an exceedingly fortunate card.

4. *The Emperor*.—He carries the *crux ansata*—the symbol of authority—and is seated on the Cubic Stone. It signifies accomplishment, realization, and is accounted a fortunate card, especially in material things.

5. *The Hierophant*.—He holds the triple cross, and

wears a mitre. It signifies a benefit bestowed, assistance to one's projects, intervention, good counsel.

6. *The Lovers*.— Sometimes called "The Two Paths." This card shows youth in man and maid set between temptation and aspiration, between vice and virtue. It signifies union, combination of forces, alliances and partnerships, contracts, agreements.

7. *The Chariot*.—The Charioteer is represented in a chariot drawn by two Sphinxes, one black and the other white. He carries on his armour two symbols, showing the moon increscent and decrescent. He wears a crown of three pentagrams. It signifies completion, victory, strength, triumph. It is a symbol of success.

8. *Justice*.—She is seated on a throne with the balance and sword in her hands, and has the right priestly ornaments on her vesture. It signifies responsibility, results of past action, change, undoing, and retribution.

9. *The Hermit*.—Veiled Prudence is shown with staff and lamp, carefully treading the uncertain path. It signifies mystery, secrecy, discretion, protection, and sagacity.

10. *The Wheel of Fortune*.—Compounded of the four elements or states of matter, the four letters of the Holy Name, and the four fixed signs of the Zodiac—the Bull, Lion, Eagle, and Man—and surmounted by a Sphinx holding a sword, this card signifies totality of things, perfection, good fortune, success, and abundance.

11. *The Muzzled Lion*.—A woman closes the mouth of a lion by the force of her grace. It signifies power, dignity, authority, bravery.

12. *The Victim*.—A man suspended by one foot from a cross-tree, his head being surrounded by a solar disc. It signifies misrepresentation, undoing, scandal, injustice, sacrifice, endurance. It is the symbol of tribulation followed by victory and a great reward.

13. *Death*.—A skeleton rider upon a white steed, carrying a scythe. On all sides of him are fallen victims. It signifies change, undoing, loss, reversal of fortune, sometimes death. It is an unfortunate card.

14. *Temperance*.—An angel is shown pouring water of life from one urn or ewer to another. It signifies probity, economy, social intercourse, friendship, combination of forces, circulation, good news.

15. *Typhon*.—Baphomet is seated on a cube, to which are chained a she-devil and a satan. Underneath are the fires of hell. It signifies deception, trouble, loss of virtue, lying, sedition, and temptation. The card is presented as a warning.

16. *The Blasted Tower*.—The edifice is seen in flames, and from its capitol a crown is seen to be falling, and also two men, one of whom is crowned. A lightning flash completes the picture of destruction. It signifies catastrophe, accidents, reversal of position, loss and total undoing, defeat, chastisement.

17. *The Star of the Magi*.—A blazing star sur-

rounded by seven lesser stars in a clear vault, beneath which a virgin is pouring fire and water upon the earth from two urns. It denotes peace, attainment, clearness of vision, intelligence, conquest by love and devotion, reward of well-doing, promotion, happiness.

18. *The Moon*.—From a radiant moon a shower of blood-red dew is falling to the earth. Beneath it are figures of a dog, a wolf, and a crab. It signifies the dissipation of psychic force, insanity, sickness, treachery, deception, uncertainty, error, and false friends.

19. *The Sun*.—A naked child on a white charger unfurls a scarlet banner, while above him shines a brilliant sun. It denotes achievement, subjugation of material to intellectual interests, power, victory, understanding, success by the use of the faculties, good fortune, a rising destiny.

20. *The Judgment*.—An angel blowing a trumpet to which is attached the banner of the Red Cross, while from below there rise up man, woman, and child from their graves. It signifies the effort to overcome difficulties, the desire for success, aspiration, duty, response to conscience, exaltation, new enterprises, and a change in the sphere of life and work.

21. *The World*.—A woman swathed in a scarf, holding a distaff or wand in either hand. The four symbols of the universe are set at the four corners of the card, while the woman is encircled by a wreath

of green leaves. It signifies truth, honesty, virtue, advancement, elevation, honours, and success. It is the crown of the Magi, and the wreath is of laurel leaf, symbolic of perfect achievement.

22. *Folly*.—A blind man in fool's dress, carrying a bundle and holding a flower in one hand, followed by a fawning dog. His bundle contains errors and vanities; the flower is that of dalliance. His eyes are blinded by prejudice and ignorance, while his feet lead him to the verge of a precipice. It signifies illusion, folly, false judgment, limitation, restriction, and catastrophe.

CHAPTER XVIII

THE MINOR ARCANA

THE cards in these suits are of the same value as in the ordinary pack; but they are variously called *Wands* or Clubs, *Cups* or Hearts, *Swords* or Spades, and *Deniers* or Diamonds.

The Knights of these suits, not being included in the ordinary pack of fifty-two cards, may be separately described :

Knight of Wands.—A dark young man who is friendly ; change of projects ; a journey ; separation.

Knight of Cups.—A fair friend ; a lover ; a messenger or visitor ; a proposal ; an invitation.

Knight of Swords.—A bad message ; anger, destruction, ruin, strife.

Knight of Pentacles.—An officer ; service, deputation, agency.

The Significators in the Tarot are thus selected :

For *males*, a King signifies a married man, or one of mature years, from thirty-five years and upwards ; a Knight represents those under thirty-five.

For *females*, the Queen denotes such as are married or of thirty years and upwards ; while a Page (Knave) denotes those who are under that age and single.

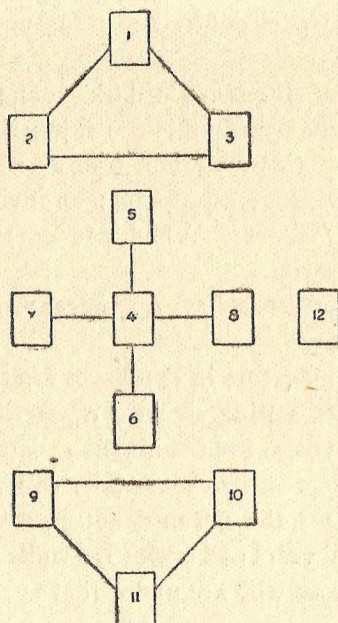
The Significator must be of the same complexion or colouring as the Consultant, as already described in the earlier part of this book. Thus *Swords* are very dark; *Wands* moderately dark; *Cups* moderately fair; *Deniers* very fair.

We may now consider a method of divining by the Tarot cards.

METHOD.

Extract the Significator and place it face upwards on the table.

Having shuffled the pack of seventy-eight cards, hold them face downwards in the left hand, and deal with the right as follows:



Note that the fourth card falls on the Significator, and is to be read in connection with the twelfth card, as signifying such events as will be surely realized.

The cards 1, 2, 3 denote projects, and 9, 10, 11 the results of such projects. Cards 2 and 9 denote obstacles, hindrances, and impediments. Cards 3 and 10 show favouring circumstances. Card 11 is read in connection with card 1, as showing the final issue of the project or matter about which consultation is made.

Now deal with the cards 5, 6, 7, 8, and read 5 as events of the near future, 6 the immediate past, 7 the enemy, 8 the friend. Finally read 4 and 12 together for the events of immediate happening, or that which is crossing the path. The twelfth card is the arbiter or final decision, and shows whether present events are favouring or opposing the projects.

Let us take an example and suppose that the cards have been shuffled and are dealt as shown in the diagram on Tarot cards (Plate IV.).

The Queen of Wands is the Significator (a lady of medium dark colouring being the Consultant).

The twelve top cards fall in the following order and are dealt as explained above: 6 Wands, 7 Wands, Ace of Cups, Page of Swords, 9 Pentacles, 10 Pentacles, the Lovers (VI), the World (XXI), 2 Swords, Hierophant (V), the Ace of Swords, and the Magician.

The Roman numbers in brackets refer to the Major Arcana.

The first three cards are 6 Wands, 7 Wands, Ace of Cups, and they relate to the projects of the Consultant. Here we have thoughts of a gift, some expectations (6 Wands); financial projects which are difficult (7 Wands being on the obstacle side); Ace of Cups, something concerning a house or establishment is fortunate. The projects, therefore, are hindered on account of financial affairs, the lady hopes for assistance in this direction, and there is probably a project connected with a house. I therefore say: You have ideas of buying or taking a house or setting up some establishment. Lack of money stands in the way, but you are hoping to get assistance in this direction.

I now miss card number 4, which lies on the Significator, and proceed to consider cards 5, 6, 7, 8. These are: 9 Pentacles (speedy money), 10 Pentacles (success), the Lovers (Arcanum VI), denoting obstacles or enemies in connection with the affections, the World (Arcanum XXI), indicating honours and accomplishment near at hand. I therefore affirm that the lady will experience some trouble in regard to her affections, she will receive some speedy news concerning money, has just met with some success, and will eventually find her projects to be altogether successful, attainment and honours being in store for her.

I now read cards 9, 10, 11, which are 2 Swords on

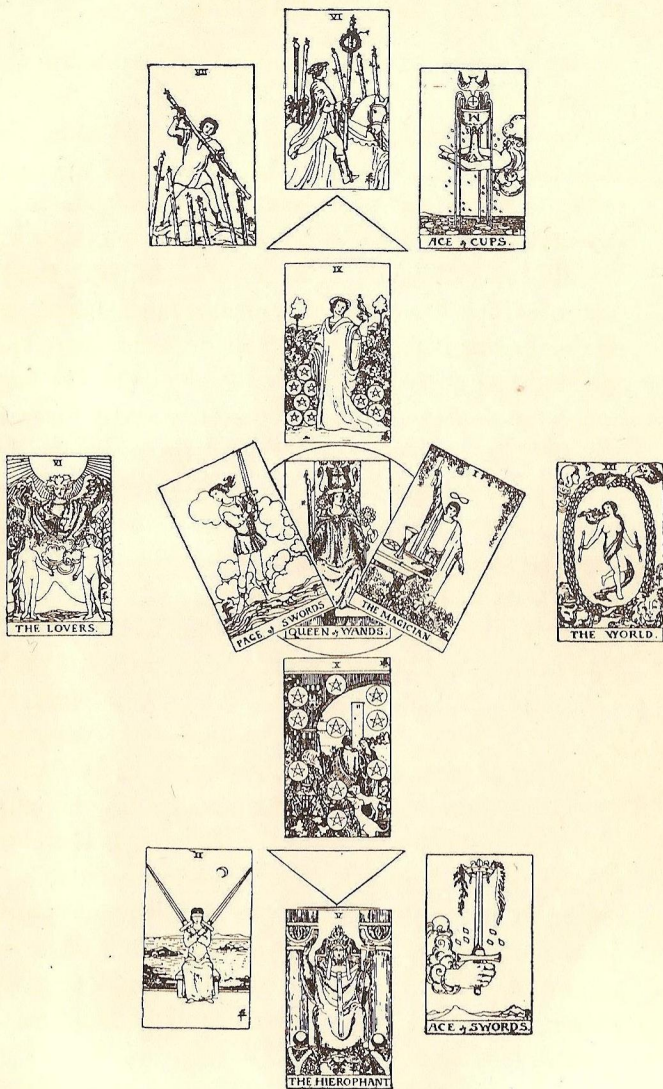
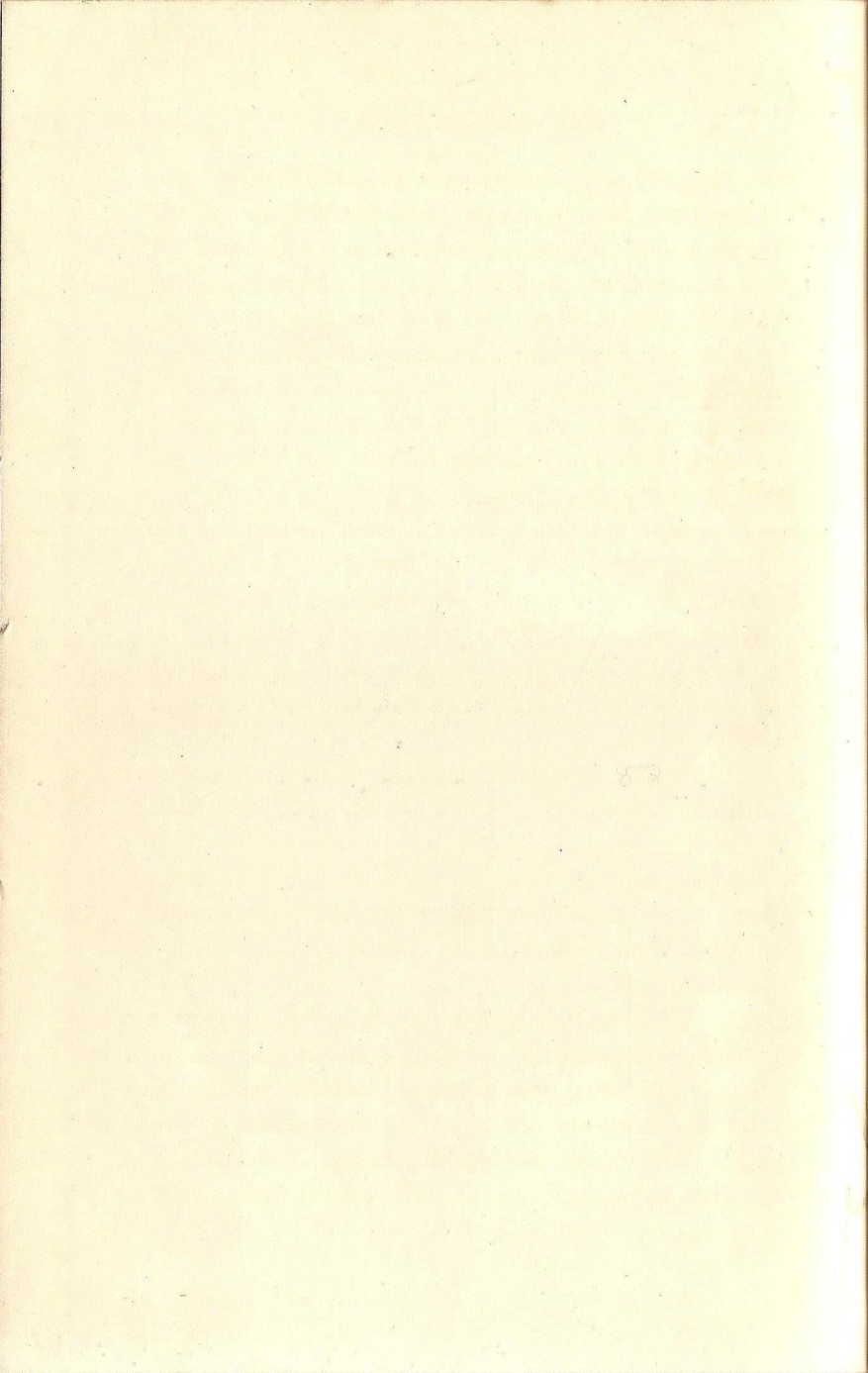


PLATE IV (To face P. 96.)



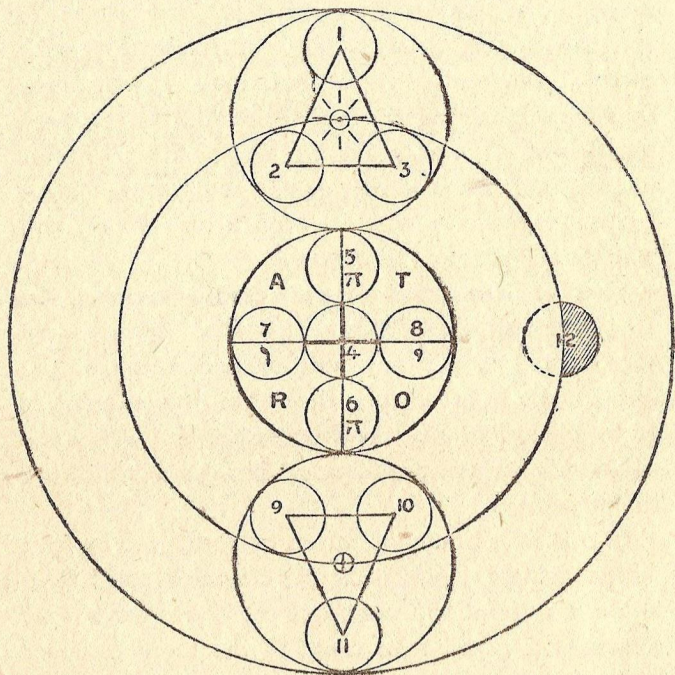
the obstacle side, indicating a defective friend; the Hierophant, which shows "benefit bestowed, assistance to one's projects, intervention, good counsel"; and the Ace of Swords (read in connection with card 1): the wish will be conferred. Hence I say that she will experience some disappointment through the defection of a friend on whom she relied for material aid, but will get all she requires, and good counsel thrown in with it, from a real friend, and will see her project through.

Finally, I read card 12 with card 4—namely, the Magician and the Page of Swords. These show success due to the skill and determination of the Consultant. In effect, therefore, the augury is quite good, but effort will be required. The Page of Swords on the Significator denotes a visit from the physician.

In this way all combinations of cards can be read with considerable precision and clearness, and I have found it a useful application of the Tarot cards, and far easier to grasp than many of the more complex methods in use. The reader will, however, find some that are equally effective in "The Key to the Tarot" already mentioned.

The scheme here presented shows the superior triangle of Ideas, the world of Causes; the lower triangle of Realization, the world of Effects; and the intermediate world of Cognition, represented by five cards, the number of the human, the Man-child, or the Man upon the Cross, related to both the superior

and inferior worlds by consciousness. The original design stands thus :



It will be seen that the diagram employs the symbol of the Sun or Spiritual Eye as synthetic of the World of Ideas, otherwise called "the World of Principles." The symbol of the Earth is used to represent the synthesis of the three-dimensional World of Reality, otherwise known as "the World of Effects." The symbol of the Five Spheres, the four united in the one, is used to express the World

of Causes, otherwise called "the Intermediary" or World of Cognition. The outside sphere having for its orbit a radius of the Sphere of Cognition, impinging upon both the Sun and the Earth, is called "the Sphere of Peregrinations," or the World of Changes, and appears to refer to the destiny as determined by the circumferential influence of the heavens. It may, however, equally denote the soul itself in process of evolution by descent into matter and re-ascent into spirit, denoted by the Earth and Sun respectively. But I leave such speculations to my readers, and conclude my work in the hope and belief that it will be found serviceable.

CHAPTER XIX

CONCLUSION

BEFORE finishing this book, I should like to make an appeal on behalf of those who, from one cause or another, are in the position of having to follow Cartomancy as a profession. Not having any personal interest in the matter, I am able to look at their case with dispassion. There are many persons in straitened circumstances who have the gift of clairvoyance, the gift of psychometry, of divination in one form or another, and who by the exercise of their peculiar gifts are able to help others who are in trouble, sickness, or distress by timely advice of a nature that is supernormal in its origin.

If anybody will take the trouble to read the Vagrants Act, he will see at once that it was not designed for the suppression of psychic faculties in persons of orderly and peaceable nature. It was enacted for the suppression of itinerant beggars, malefactors, decoys, abductors, agents of the white slave traffic, and persons of ill fame, who, in one way or another, live by fraud and deception of others.

But here we have some poor woman who, knowing she has a gift for divination, resorts to its use as a means to keep from begging. It is open to any evilly-disposed person to bring an accusation against her and to have her fined or imprisoned, and in either case disgraced by the use of her highest gifts. Some move should be made to dissociate the professional use of these faculties from the outrageous felonies enumerated in the Act. The latter should be revised, or preferably repealed, so that those who honestly use their faculties at the request of others, and are at the same time reputable citizens in all other respects, should not fall under the ban of common felons and vagabonds.

There are, of course, charlatans; but quacks and impostors exist in all walks of life. Nothing that is good in this world can escape adulteration by unscrupulous persons. Lawyers and doctors receive fees for giving advice, and we pay for their opinions, which as often as not are proved to be faulty. Why, then, should not clairvoyants take fees in return for the information they give us? Bad clairvoyants, like bad lawyers and doctors, are soon discovered; but a good representative of any profession never dies from neglect. The people are educated enough to know true from false, and they should claim the right to exercise their own judgment in the matter. If a man has earned the right to spend money on his own amusement and instruction, he should be able, while not trespassing on the rights of others,

to spend it as he will. The attempt to use an obsolete Act of Parliament to make it illegal to make personal test of these psychic powers is an interference with the liberty of the subject for which there is no other excuse than that if he is a free-born Englishman he must be subject to English law. None but an Englishman would submit to such inquisition and tyranny. And yet logically, and, I think, also forensically, if it be illegal to tell fortunes it is illegal to have fortunes told. Nevertheless, we find that it is by means of masquerading decoys that those who practise these things are trapped. They go to a clairvoyant and lie about themselves. Then they go to those who employ them and lie about the clairvoyant. And by such means the public avenues of psychic research and experiment are choked effectually.

If it be thought that the exercise of clairvoyance is an easy way of picking up a living it is a great mistake. The practice is a very arduous one and sets a very great strain on the nervous system. Nevertheless, I know of several cases where clairvoyants have unravelled what has baffled clever men of law, and others where the nature of disease has been correctly diagnosed when it has puzzled eminent medical men. Yet I retain my faith in the ability or usefulness of both lawyers and doctors. All I ask is a fair field and a place in the world for others who have other faculties that are less known but in many ways equally useful. If a man who earns thirty

shillings a week is at liberty to spend twenty in drink and then go home, bully his wife, scare his children, and smash up the furniture without incurring any legal penalty, surely one who earns many times as much can spend a few shillings on a clairvoyant demonstration without doing either the subject or himself much harm. Yet our anomalous law holds the clairvoyant to be criminal, and the experimentalist an innocent victim!

RULES OF CARTOMANCY.

It is not advisable to consult the cards upon matters of a trivial nature.

The faculty of divination should only be used when all ordinary means of judgment have been exhausted without success.

Things that are outside the normal power of the mind to discover are fit subjects for inquiry by means of Cartomancy.

The cards should never be forced so as to produce a favourable result. If you want the truth you must be honest with yourself.

It is not fair to oneself or to the Cartomante to assume a position or status that is not true.

The study of Cartomancy requires patience, concentration, imaginative faculty, sympathy, cheerfulness, self-effacement, and accuracy. If you cannot guarantee these qualities, do not rely on your cards.

There is no virtue or magic in the cards themselves. They get their sole value through the person who uses them. A person who is constitutionally deceptive cannot expect to get the truth by this or any other means.

When the cards do not read easily there is something amiss either with the Consultant or Cartomante. It will be wise to defer the divination.

Caution should be observed in telling the cards to hysterical, weak-minded, or diseased persons.

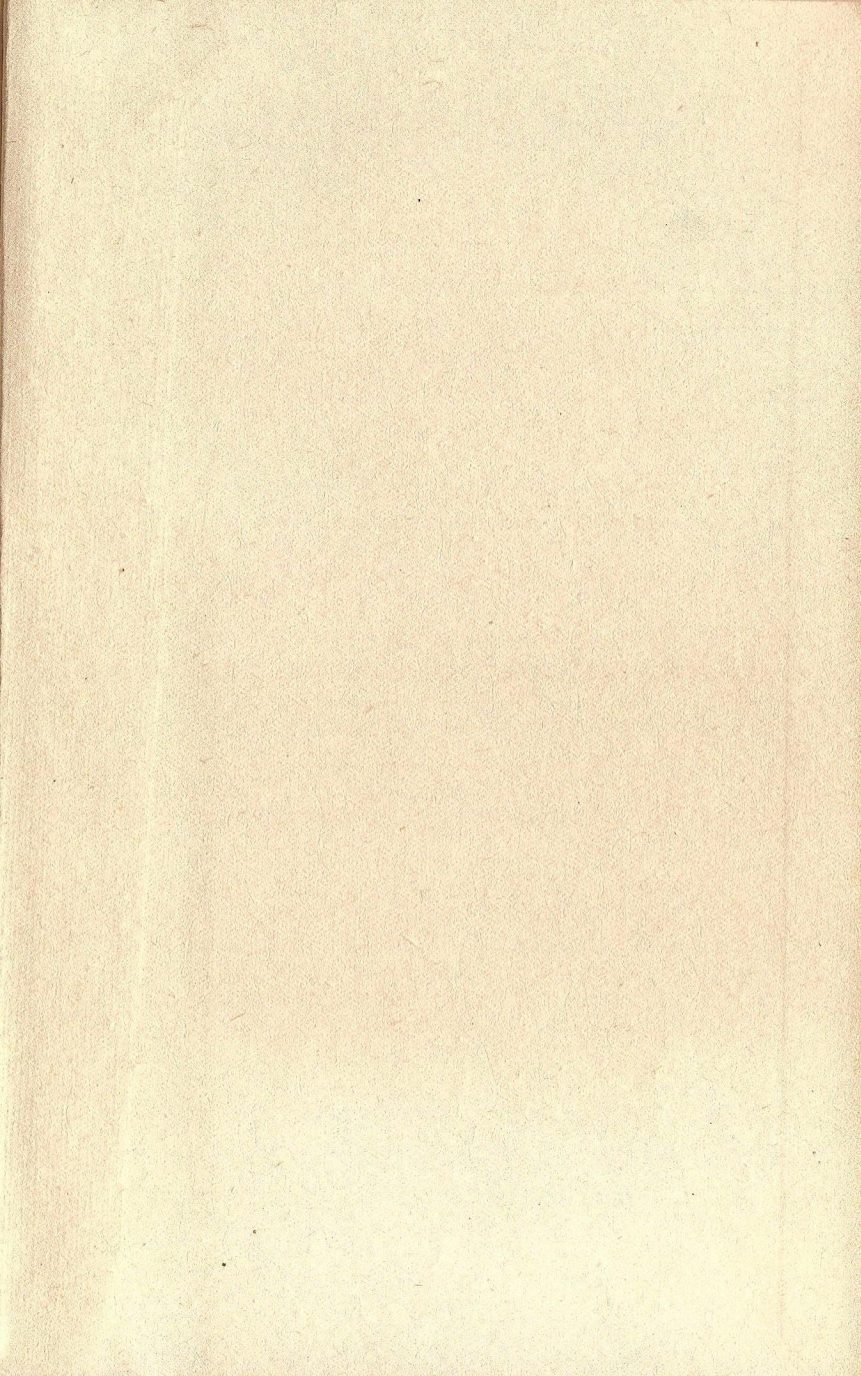
Should a person cut his own death, or should it appear in the laying-out of the cards, do not predict death, but modify your statement and append a caution, as the cards may indicate.

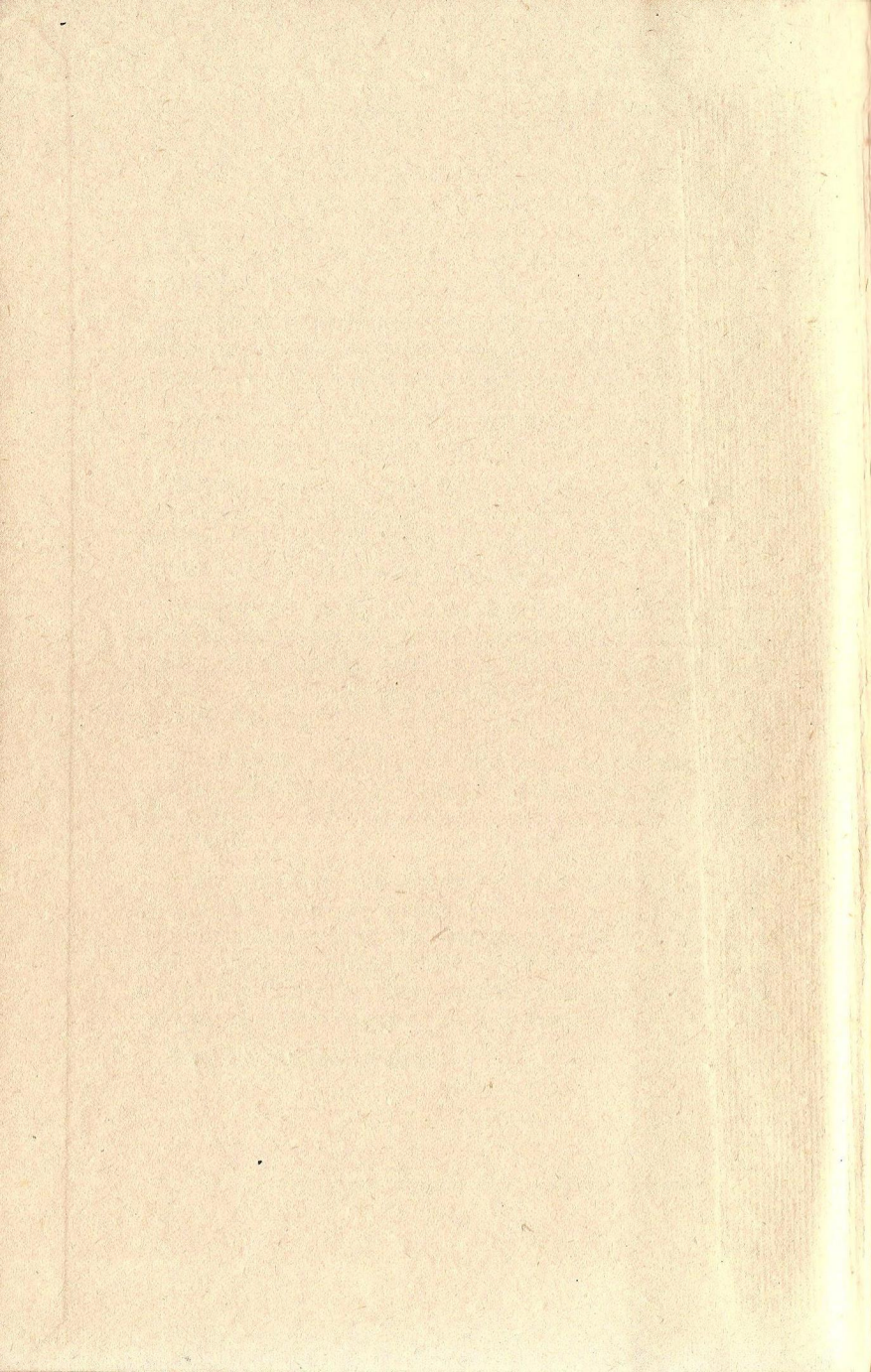
Always be ready to convince sceptics. They are usually very honest people, and the cards can be relied upon to tell the truth about them and their affairs. It is the insincere person whose cards are difficult to read.

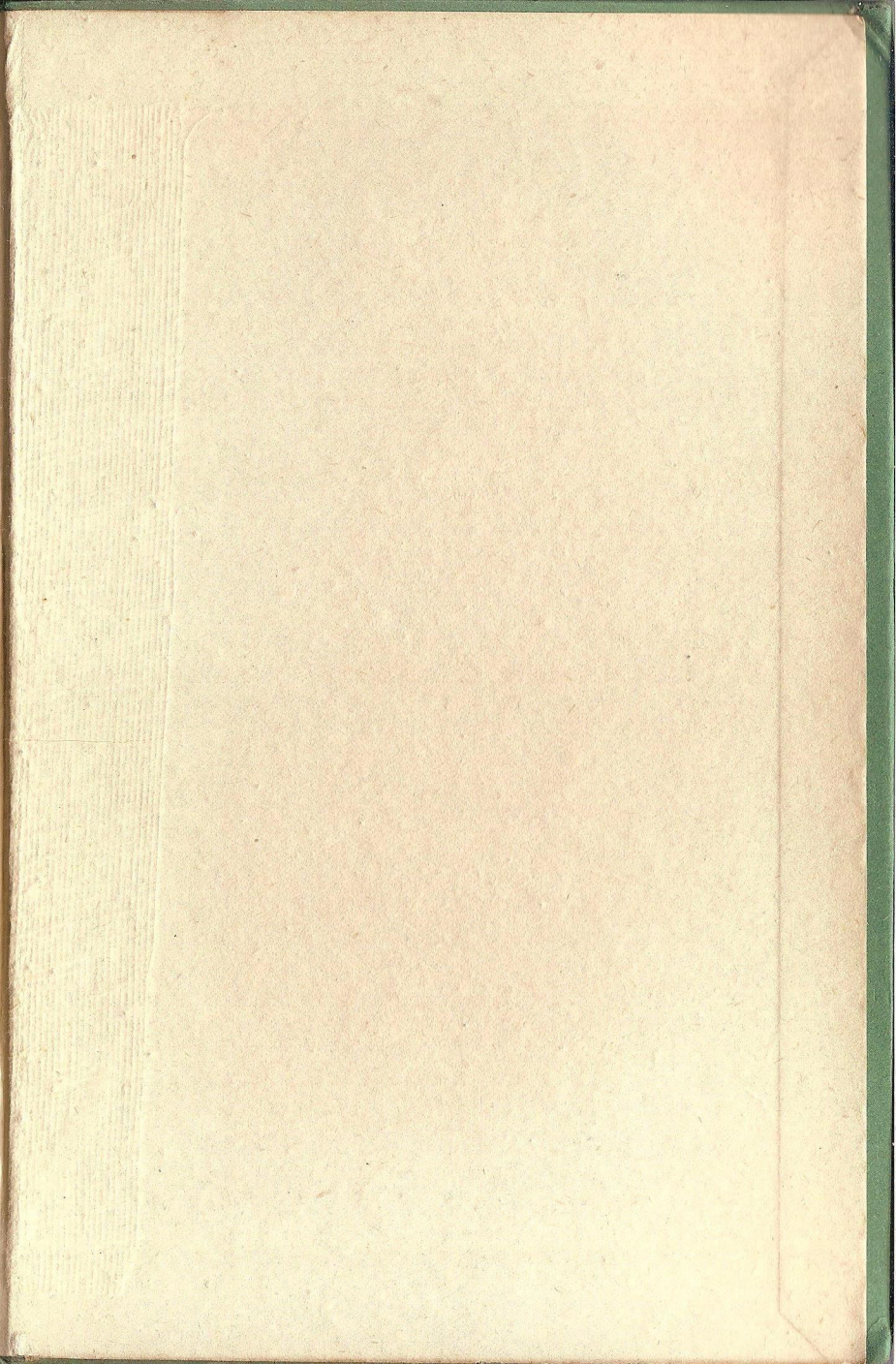
Traditional methods should be held to, especially if they do not complicate the divination or obscure the truth. Therefore, always cut the cards with the left hand.

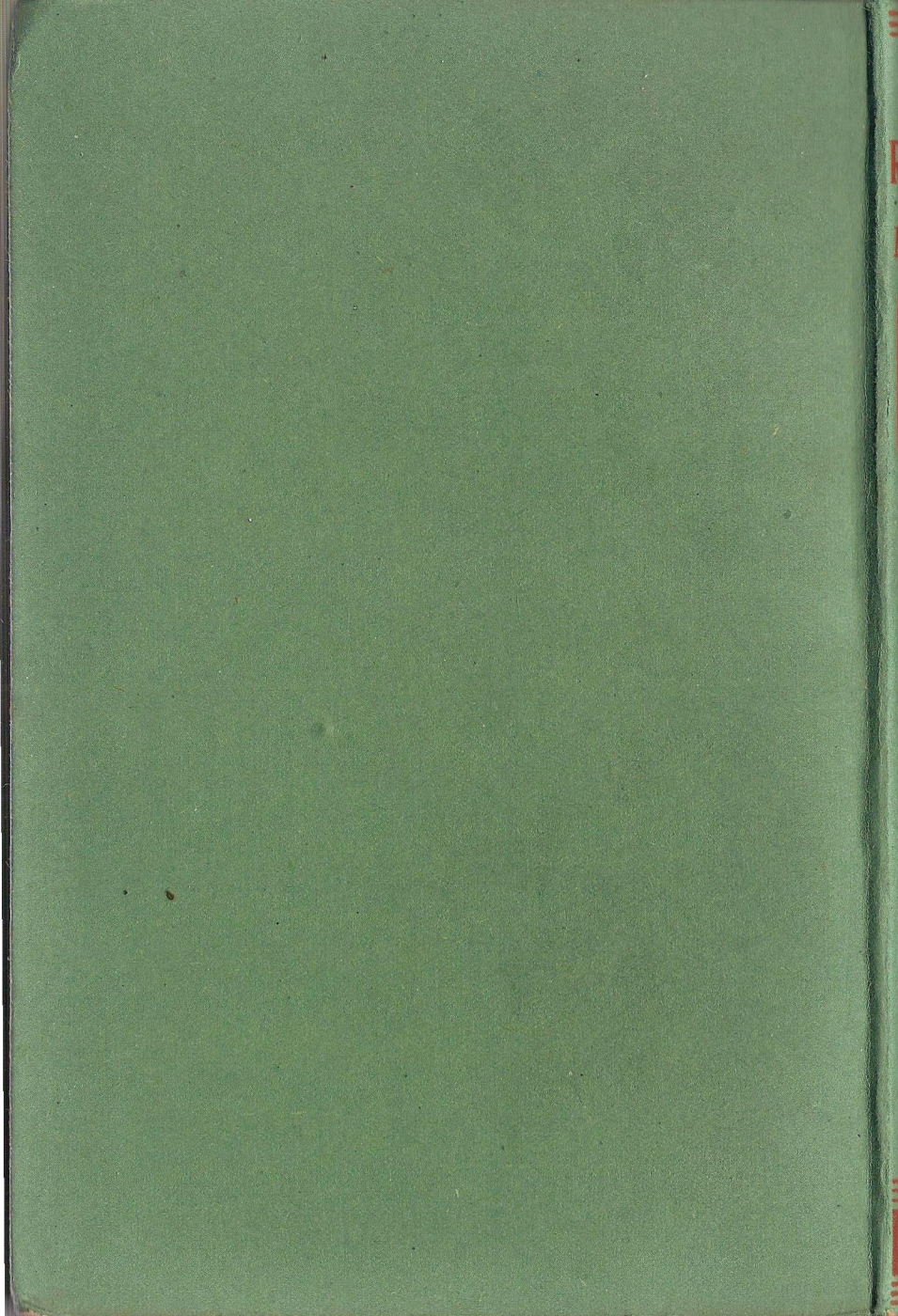
After reading the cards, should the Consultant affirm that you are wrong, ask him to call again in a month and repeat the statement. What is wrong to-day may be quite right a week hence. People are often prejudiced by their own desires, and an adverse judgment is apt to meet with disbelief.

Practice makes perfect.







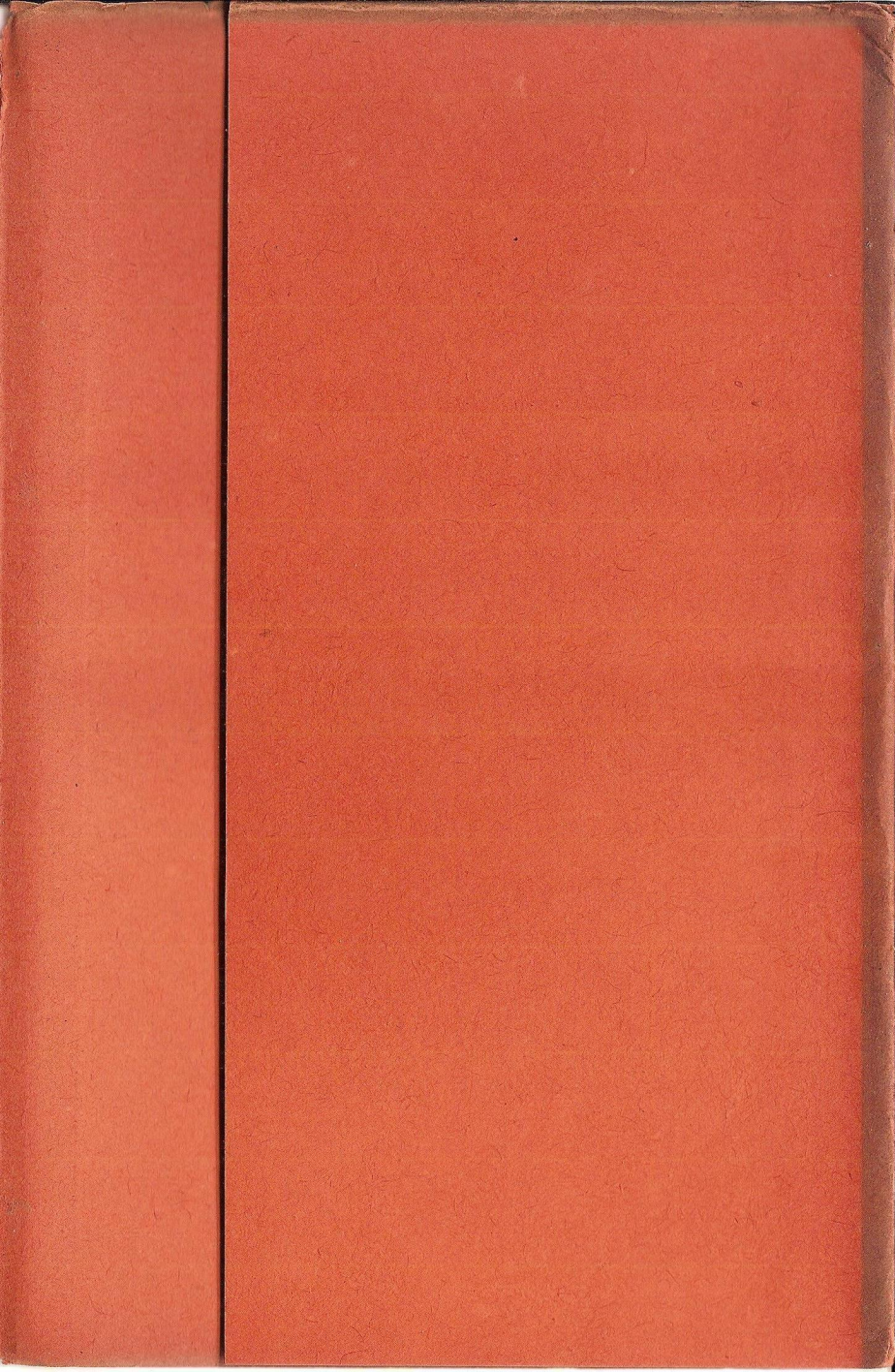


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